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The Gouvernement *of Health :*

A Treatise written by
William Bullein, for the espe-
ciall good and healthfull preser-
uation of mans bodie from all noy-
some diseases, proceeding by the ex-
cesse of euill diet, and other infirmi-
ties of Nature: full of excellent medi-
cines, and wise counsels, for con-
seruation of health, in men,
women, and chil-
dren.

Both pleasant and profi-
table to the industri-
ous Reader.

LONDON
Printed by Valentine Sims
dwelling in Adling street,
at the signe of the white Swan,
neare Bainards ca-
stel, 1599.

The Government
of Health

A Treatise written by
William Bullock, for the
good and benefit of
mankind of man's body from all
kinds of diseases, proceeding by the
cells of the body, and other
parts of the body full of excellent
cures, and wise counsels for
preservation of health in
women, and children.

Both pleasant and profitable
to the reader.

London,
Printed by Valentine Sims
dwelling in Aldersgate street,
at the signe of the three
castles. Baines &c.
1587.

To the right worship-
full sir Thomas Hilton knight,
Baron of Hilton, and Captaine of
the king and Queens maiesties castel
of Tinnmouth, *William Bullein*
wissheth encrease of wor-
ship and health.



Vintus Curtius, the fa-
mous writer of the great
battels that king Alex-
ander, the sonne of Phi-
lip of Macedonie, had a-
gaynst the most noble and
rich king of the Medes and Persians, cal-
led Darius (right worshipful sir) declareth
(that when one Philip the Phisition vnto
the said king Alexander, and his most tru-
stie subiect,) by sodain chaunce the king fell
sore sicke, to the great heauines of all his
royall armie, at which time with all speede
this phisition did prepare a medicine, most
excellent for his souereigue Lord, whom he
so dearely loued, to this end, that the great
vertue thereof might preuent his present
sicknesse, and immanent danger: but malici-
ous spite that wretched enemy, which ne-
uer sleepeth but watcheth euer, to bring

The Epistle

vertue and good fame to destruction: Immediately before this gentle Philip did present himselfe vnto the king with his medicine. Letters were sent to king Alexander, containing, that the said Philip was corrupted so with money from king Darius, that he had put most deadly poison and vncurable venom into Alexanders medicin. The king perusing the letters, kept them secret vntill he had drunke his medicin, and immediately hee tooke his phisition by the hand, and deliuered him the letters that he might reade them, hauing in him so great confidence, that he did in no maner of case mistrust him. The cause why I haue alledged this most worthy prince king Alexander, and his excellent phisition Philip, is to declare the great trust in the one, and the fidelitie in the other, not forgetting the shamelesse conditions of the flattering Parasites, which euer walke with two faces in one hood, bearing fire in the one hand, and water in the other: sowers of discord, reapers of mischief: which be alwayes enemies vnto the disciples of Philip, whose venemous stings can not hurt them, which euer haue in store the precious, Jewell of patience, and arme themselves to doe good

Dedicatorie

to euery good man, for the preservation of
their liues, by the true rules of the Govern-
ment of health, which here I am so bold to
present vnto your worship. For whereas
there lacketh gouernment in a common
wealth, the people doe eftsoones fall into
ruine. The ships that lacke good gouer-
nance, oftentimes be cast away vpon sands
and rocks. And therefore there is nothing
vnder heauen that hath life, but if it lacke
good gouernment, it will quickly fall into
vtter decay. For like as the Creator of all
things hath formed the bodies of all men,
into the goodliest shapes of euery living
thing that euer was, or euer shall be: euen
so hee hath ordained for man, hearbes,
fruits, rootes, seeds, plants, gums, oyles, pre-
cious stones, beasts, foules fishes, for the pre-
servation of health, to be moderately vsed
with discretion, which pserueth the bodie
in good estate, without whose vertues the
bodies cannot liue, for they bee the nour-
ishers of life. But misusing or abusing them,
bringeth to the bodie many diseases, as
rheumes, cathers, dropsies, impostumes,
gowts, fluxes, opilations, vertigoes, blind-
nesse, ruptures, fransies, with many mo noi-
some diseases, which come thorowe the

The Epistle

corruption of meats and ill aire, For what
availeth riches, honours, costly buildings,
faire apparell, with all the pompe of this
worlde, and to bee honoured of the people,
and in the meane time to bee eaten with
wormes in the breast, or in the bellie, consu-
med with Agues, tormented with gowtes,
sorenesse, bone-ach, &c. Well, I thinke an
whole Codrus is better than a sicke My-
das. And seeing that to possesse health,
is better than to gouerne golde, insomuch
that health maketh men more happie,
stronger and quieter than all maner of ri-
ches, lacking health: as example. Great
princes, noble men, men of great substance,
when they be wrapped and enclosed with
many and sundry sicknesses, and in dayly
daungers of death, in their extreme paines
and passions, they do more greatly couet one
drop of health, than a whole tunne of gold,
crying out for the helpe and counsell of the
Physicion. Whom Iesus Siracke in his
godly booke did counsell all wise men to ho-
nour, and whom the almightie God did
create and ordaine for the infirmitie of
mankinde, and also medicine for his helpe,
and that no wise man should despise them.
Therefore yet againe (right worshipfull
knights)

Codrus.
Mydas.

Cap. 38.

Dedicatorie.

knight) I shall most humbly desire you, to accept the good will of him, which wisheth the yeares of your prosperous life and health, to be equall to Nestor, Arganton, and Galen, whose liues were long, healthfull and happie. And thus wishing the dayly encrease of your worship, with continuall health, to Gods pleasure: who euer be your guide and gouernor, Amen.

Your worships to command.

William Bullein,

This booke to prayse, I will not be curious,
Let the wise Reader with iudgement discus
The summe neede no candel, to giue it more light,
The Eagle requier none to teach him his flight,
Ech fruits hath their taste, and forth wirnesse bying,
From what trees they came, and had their growing,
So is this worke a manifest seale,
Of great commendacion, to which I appeale,
The beginning, scope, and ende of the counsell,
Health to preferre, and sicknesse expell.
Such matter digesting as they do assende,
Applying good medicines those evils to a mende,
With herbes that doth binde or else be expulsive,
Vicious humours, to correct and out diue,
Diseases thus banished, and health brought in place,
Thou maiest liue quietly, and finish thy race,
If death then shall come, whereto thou must trust,
Thy soule shall be safe, let him dooe his worst.

FINIS. quod R. B.

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FINIS.

The Gouvernement of Health.

Iohn.



F al pleasures and pastimes
mee thinke there is none
like vnto good cheere,
what shoulde a man doe
but passe away the time
with good fellowes, and make merrie,
seeing we haue but a time to liue, cast
away care, wherefore is meate and bel-
lies ordained, but the one to serue the
other? The flesh that we dayly encrease
is our owne. Abstinence and fasting, is
a mightie enemye and nothing plea-
sant to mee, and bee vsed of very fewe
that loue themselues, but onely of beg-
gers, and couetous sparers, which doe
spare much, and spend little.

The Epicure
desireth to liue
altogether in
bellie cheere.

Humfrey. I know well your good-
ly expence of time, & twis it is no mar-
uell, although you make your bellie
your god, and boast of it. You see that
all lustie reuellers, and continual ban-
ket makers, come to great estimation,
as for example, Varius Hælyogabalus,

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Heliogabalus.
court fit for
bellie gods.

which was dayly fedde with many
hundred fishes and foules, and was ac-
companied with manie brothels,
baudes, harlots and gluttons, and thus
it doeth appeare by your abhorring
vertue, that of right you might haue
claimes a great office in Hæliogaba-
lus court, if you had beene in those
daies, but you haue an infinite number
of your conuersation in these dayes,
the more pittie.

Iohn. What? good sir, I require
not your counsell, I pray you bee
your owne caruer, and giue mee leaue
to serue my fantasie. I will not charge
you, you are verie auncient and graue,
and I am but young, wee be no mat-
ches.

Hum. Good counsell is a treasure
to wise men, but a verie trifle to a
foole, if thou haddest seene those things
which I haue seene, I knowe thou
wouldest not be such a man, nor thus
spend thy time.

Iohn. What hast thou seene, that I
haue not seene?

Hum. I haue seene many notable
and grieuous plagues, which haue
fallen

fallen vpon greedy gluttons, as wa-
 sting their substance, disforming their
 bodies, shortning their pleasant daies: **The lust ceo**
 and in this poynt to conclude with **ward of belly**
 thee, whereas gluttonie remaineth, **gods.**
 from thence is moderate diet bani-
 shed: and those bellies that follow
 the lust of the eyes (in meates) in
 youth, shall lacke the health of all
 their bodies, in age if they liue so
 long.

Ioh. Mee thinke thou canst giue
 good counsell, thou seemest to be seene
 in phisicke. I pray thee, is it so great
 hurt to delight in plentie of banquets?

Hum. Sir, if it will please you to **The fruites of**
 bee somewhat attentiu, I will tell **inordinate**
 you. It is the verie graine whereof **banquets.**
 cometh stinking vomits, sausy faces,
 dropies, vertigo, palsies, obstructions,
 blindness, fluxes, apoplexis, caters, and
 rheumes, &c.

Ioh. Is it true that you hane said to
 mee?

Hum. Would to God dayly expe-
 rience did not trie it, I doe perfectly
 know it. And once thou shalt be a wit-
 nesse thereof, if thou come to age.

The Gouvernment

Iohn. Then I beseech thee gentle friend *Humfrey*, declare to mee, whie there is such diuision among *Phisitions*.

Varietie of opinions
among men.

Hum. Thou seest among the *Theologians* there is much varietie, and yet but one truth. *Discozds* bee some knowne of *Phisitions*, and the *Physitions* be not ignorant of the generall natures of things. No diuision is although it doe so appeare: for regents, place, age, time, and the present state of mans nature must bee obserued, and not the olde rules in all poynts. For mans nature is soze altered and changed, into a viler sort than it was wont to bee.

An obiection
against *physicke*.

Ioh. Some doe report that men of great estimation say: what needeth *physicke*, it is but an inuention only for money, we see (say they) who liueth so wel, as they which neuer knewe *physicke*, and so euill as these *pothicarie* men?

Hum. Many men be more rich than wise, and more esteemed for titles of their honours and worships, than for any other vertue or cunning, such men in some pointes, be more ingrateful to naturall remedies than dogges:
which

which can elect or choose their vomit-
ting grasse, or birdes which can choose
grauell or stones for their casting.
But to conclude with this mat-
ter, Plinie the great cleark, hath a
thousand reasons, to proue them foolish
that will object agaynst physicke. And
the authour of all things did well fore-
see and knowe, what was good for
mans nature, when hee stretched out
so large a compasse round about the
earth, with the noble Planets and
signes, and their courses, influences
and heauenly qualities, and garnished
the earth with fruits, hearbs, flowers,
leaues, graines, oyles, gums, stones,
for mans comfort and helpe, and or-
dained the Physition for to helpe man.
Thus the Almighty hath done (sayeth
Salomon.) And in recompence, God
hath not appointed the Physitions to
be rayled vpon, or despised, but honou-
red and rewarded: yea, esteemed of
princes. And seeing good nature and
wise men bee on my side: I force not
of other mens phantasies, with whom
neither good wisdom, nor good na-
ture is guide.

God the au-
thour of
physicke.

The inestima-
ble goodnes of
God ordained
hearb for
the health of
man.

Salomon.

Eccle. 36.

The Gouvernement

Ioh. Why is phisicke of such great authoritie, or hath it bin in estimation among olde fathers, May that be proued of thy parte?

Hum. *Yea that I can.*

Ioh. If thou canst bring in any reuerent fathers that loued phisick, I will not despise, but greatly esteeme it, and desire counsell in demanding of a few questions.

**The praise and
excellencie of
phisicke.**

Moises.

Adam.

**Iesus Sirack.
cap. 38.**

**Diodoro.
Test.
Ouid.
Meramor.**

Hum. Phisicke hath beene in so hie an estimation, that the Gentiles did all consent, it came from the immortall gods. The Hebrues did well knowe it, as Moises in the most auncient booke, called Genesis primo, doth describe the worke of the almightie God: of herbes, fruites, and plantes, that Adam might teach the vertues of the to his children. Iesus Sirack which was endued with the spirit of God hath lefte a laude be-
hinde him greatlie commending Phisicke amongst the diuines of the Hebrues, Mercurie amongst the Egipcians, Ouid doeth greatly commend Apollo, the inuenter of herbes, when they were almost out of memorie, he requiued their vertues, and taught
their

of health.

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their nature to others that followed him. After that came in Aesculapius, which did many most excellent cures. And Chiron, the instructor of Achilles, whose name can neuer die as long as the herbe Centauri, groweth vpon the earth, which is called after his name. Podalirius, & Mechaon, were two brethren, in the time of the battel of Troy which were excellent Physicians, and be greatly commended of Homer, who was moze excellent than Hippocrates, in the Ile of Cos: whose works will neuer die, for he brought in Physicke, and digested it into faire booke, for mans great health. When came Galen, not unknowne to all wise and learned Physicians. I coulde rehearse manie moe, but this shall suffice to prooue Physicke to be of greate authoritie amongst the olde fathers.

Chiron
centaurus.

Podalirius.
Machaon.

Hippocrates,

Galenus

Ioh. I pray thee friend *Humfrey*, what is phisicke? I would bee glad to learne some of thy knowledge, for thou hast a good order in talking, and seeme to be grounded of authority. Therefore I am sory that I haue cōtended with thee:

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I pray thee be not angry with my former talke.

Hippocrates in
lib. de fla.

20 definition of
physicke.

Hippocrates in
primo

Aphorif.

Theoricha,

Hum. Hippocrates in his booke of windes or blastes, saith that physicke or medecine is but a putting to the body which it lacketh, or taking from the bodie things superfluous. And although our life be short, yet the art of physick is long, because great numbers of things be in it, and requireth much study, labour and practise, and first of all, it requireth much contemplacion or knowledge, in studying good bookes, which is called Theoricha. Secondly the very effect of contemplation or study, is practica or actiua, which is doing of the things, that learning hath taught, as repairing, amending, or preserving the bodies of men, women and children, &c.

Ioh. It seemeth to be a goodly science.

Herodot.

Hum. Herodotus saith: they greatly erre that call it a Science, for it is an excellent Art in doing of notable things. And science is but to know things. There is also in this excellent art sundry sectes of physicians, some be called

called Emperici, who suppose that only
 experience dooth suffice, and so by vse
 and experience dooe take in hande to
 heale diseases, not knowing the cause
 of the said disease or sickenes. Philinus
 was one of that secte at the first begin-
 ning. Then folowed Serapion, and
 after that the Apolonis. And then came
 Glaucius, Menadotus, Sextus, &c. An-
 other kinde of phisicians, be called
 Methodici, which neither obserue
 tyme, place, age, state, nor condition:
 & think them things of smal profit, but
 onely their respect is to their disease:
 they loue not lōg study in phisick, & are
 greatly deceyued, because they would
 build without foundation: and haue
 the fruits before they haue planted the
 trees. These mens cures bee but by
 chaunce medly. One Sirius began this,
 which receyued certaine rules of As-
 clepiades. The chiefe and best sect of
 Phisitions called Dogmatici. These be
 the wise men which set not the cart be-
 fore the horse, nor the rootes of the
 trees vpwārd. They doe prudently
 consider the chaunge of mans nature,
 the dwelling place, the alteration of
 the

Emperic

Philinus.

Serapion.

Apolonū.

Methodici.

Asclepiades.

Dogmatici.

The Gouvernement

the aire, the time of the yeare, the custome of people, the maners of diseases, the fashions of mens diet. And this they will proue by true arguments and reasons, and will bee verie carefull for their patientes. The disciples of those men, be the best scholars, therefore I counsell thee Iohn to loue wel Hippocrates the prince of Physitions, which began the best maner to giue rules to al the louers of phisicke. Of this writeth Galen, much lauding Hippocrates and his followers, and in these daies Leonhardus Futchius, Matheolus, &c.

Ioh. Seeing thou hast spoken of sundrie partes of Physitions, I pray thee what partes be there of phisicke?

Hum. Truly there be five thinges to be noted in phisicke, as five principall partes, as Galen saith: in lib. de Elementis. The first is, to consider the nature of mans bodie. The second is, to keepe the bodie in health, and to defend it from sickenes and infirmities. The third is, to know all the causes, rules, and seedes, whereof the sicknes both grow. The. iiii is Crises or indgement of

Hippocrates,

Galen de
elemen. de temp.
de facult.

Phisicke deu-
ded into five
partes.

of the disease of thinges present, past,
and to come. The fifth is the best and
most excellēt, for it sheweth the maner
of healing, dieting, fashion, order, and
way to helpe the sicke bodie, and pre-
serue the same, as long as man both
remaine in the state of life.

Ioh. Thou hast spoken of the partes
of phisicke, what is the forme maner or
distribution thereof?

Hum. It is distributed in 3. formes,
one is natural, another unnatural, the
third against nature. The first is, by
those things whereof the body is com-
posed, constituted or made, as Galen
saith: in his .iii. booke of his Tempera-
mentis. Cap. 4. The second is called
not natural, as meates or things to
preserve the bodie in health. they be
not called unnatural, because they be
against the bodie, but because they tak-
ing, or glotonous using of the, may
bring many things to the utter de-
struction of the bodie. The third, be-
things against nature, which both cor-
rupt the bodie or poison nature where-
of Galen writeth.

Galen lib. 1. de
temp. cap. 4.

Galen in lib. 2.
The rap. metho.

Ioh. Now

The Gouernment

Ioh. Now thou hast taught me short
rules of the partes and formes phisicall,
I pray thee shewe me some pretie rules
of the complections of men, and that I
may aptly knowe them with their pro-
perties, elements, temperaments, and
humours.

Hum. Upon my Lute some time, to
recreate my selfe, I ioine with my sim-
ple harmonie, many plaine verses. A-
mong all other one small song of the
foure complections: wilt thou heare it:
take that chaire and sit downe, and I
will teach thee my song.

Ioh. I thanke thee.

Humfrey.

*The bodies where heat and moysture dwel,
Be sanguine folkes as Galen tell,
With visage faire and cheekes rose ruddy:
The sleeper is much, & dreames be bluddy.
Pulse great and full, with digestion fine,
Pleasantly concocting flesh and wine,
Excrements aboundant, with anger short.
Laughing very much and finding sport,
Vrine grosse, with colour red:
Pleasant folkes at boord and bed.*

Where

*The descrip-
tion of san-
guine persons.*

Where cold with moisture preuaileth
 Flegmatike folks be alwaies such, (much,
 Fatnes softnes, haire plaine and right,
 Narrow veines and colour white,
 Dull of wit, no heart, too bold,
 Pulse very slow, digestion cold,
 Sleeping ouer much, vrine grosse and pale,
 Spittle white and thicke thus ends the tale.

The descrip-
 tion of the
 flegmatike
 persons.

Choler is hot and drie as fire,
 Leanness of lims and puffed with ire.
 Costiue bellies, with lite sleepe.
 Dreames of fier, or wounds deepe.
 Sallowe coloured, or tawie red,
 Feeding on salt meats, and crustes of bread,
 Voice sharpe, and quickenes of wit,
 Vrine yellow and saltnes of spit,
 Pulses swift, and verie strong,
 Cruell countenance, not anger long.

The descrip-
 tion of the
 cholericks.

Melancholy is cold, and very drie.
 As here in rime the signes will trie,
 Haire plaine, and verie thin,
 A leane wretch with hardnes of skin.
 Colour whitelie, or like to lead,
 Much watch, and dreames of dread,
 And stiffe in folish fantasie,
 Digestion slowe, and long angrie.
 Fearefull of minde, with watric spittle.
 Seldome laughing, and pulse little

The descrip-
 tion of Melan-
 cholie.

The Government

*Urine waterie, and verie thin,
The colde earth, to him is kin.*

Ioh. This is a good song, and I will learne it, for though it seeme not verie pleasant, yet I perceiue it is profitable. Now thou hast spoken of the signes of the. 4. complections, I praie thee teach mee shortly, howe to knowe the elements.

Hum. They be the foure beginners vnmingled and vntempered, from whose mirtures euerie corporall thing hath his substance.

Ioh. What be the partes? I pray thee tel me.

Hum. Foure, the one is earth the heauiest matter and grossest, which is colde & drie, and melancholy. And the other is water, which is lighter and moze subtil then the earth, and of nature is cold, moist, and fleugmeticke. Then is ayre moze purer and lighter then water, and if it bee not altered with any other straunge cause, it is hot and moist and sanguine: Then fier is most light, pure and cleare, a clarifier and a cleser of al the other elementes, when they are corrupted, and is of his owne

Hippocrates de
Element. Auic. in
Cauca.

The description
of the. iiii.
Elements.

Galien, in li. 8.
de el.

of one nature hote, drie, and cholerick.

And of these foure Elements, both man, beast, fishes, foules, hearbe, stone, mettall, haue their proper working, not of one of the Elementes alone, but of all: some more and some lesse, according to their natures.

Hippocrates saith: after the soule is gone from the bodie, the body doeth returne to the first matter whereof it was made: And to conclud, all things that be made vpon earth, shall returne vnto the earth againe in tyme.

Hippocrates in
lib. de na.

Ioh. What, might not men, beasts, fish or foule, hearbe or tree, bee of one element aswell as of foure? I pray you tell me.

Hum. No, for Aristotle saith: *Deus & natura nihil agunt frustra*, God and nature hath doone nothing in vaine. And if any thing vpon the earth sensible were of one element, no sicknesse could hurte it, nor disease corrupt it, but euerie thing liuing vpon the earth, seeing it hath had beginning, it must needes haue ending, to whom these foure complexions doeth belong

Creatures are
compounded
of more elements
then
one.

The Gouernment

if they do greatly abound or diminish
or withdraw their vertues with quantites
or qualities.

Ioh. May a man see any of the Elements?

Hum. The thing which men do see
be none of the foure Elements : not
earth, but earthie, not water, but wa-
trie, not ayre, but airie, not fier, but
firie. But the things which man doth
feele, be the foure Elements, as earth,
aire, fier, and water. And these be the
uttermost simples of complexions, di-
uersly and specially, alone of them-
selues, or mingled with other, taking
sundry and diuers effectes, maners,
condidions, formes and qualities, both
in man and beast, and euery living
thing, sensible and insensible.

Ioh. What is the complexion of the
quarters of the yeare, and names of the
signes?

Hum. The spryng time when bloud
doeth increase : Summer when red
colour doeth rule: Harvest when colour
adulste, or melancholy doth reigne.
Wynter when flegme doeth abound
in full strength. It is called wynter
from

Elements
felt and not
seene.

Hippocrat.
in lib. de Natura
humana.

Winter,
Spring.
Summer.
Harvest.

from the twelfth day of December, vnto the tenth daie of March: This season is colde and moiste, it is called spring time, from the .xii. day of March, and endeth about the .xii. day of June. Summer begins about the .xii. day of June, and endeth about the .xii. day of September. Autumne or Haruest, beginneth about the .xiii. daie of September, and endeth about the .xi. daie of December. Capricornus, Aquarius, & Pisces, be winter signes, Aries, Taurus, & Gemini, be signes for the spring. Cancer, leo, and Virgo be the signes for Summer. Libra, Scorpio, and Sagitari, be the signes for haruest. And the sun goeth thzough al these .xii. signes in .xii. months. And y^e Moone goeth .xii. times thzough each of the fozesaid signes once in the yeere, and do take sundry effects in man, beastes, and fruits, in the said signes: hote or cold, moist or drie.

Iho. What be the complexions of medicines?

Hum. Those things that overcome and gouerne the body, as purgations, expulsues, &c. These be called medicines, and those things that nourisheth

Auic.in.p^{te}.
can.

The Gouvernment

Meates and
medicine be
knowne by
salting.

and augmenteth the bodie, bee called
meates. For the complexions of meates
and medicines bee knowne by their
tastes, as coldnes, hotnes, moistnesse,
drynes, bitternes, saltnes, sweetnes, fat-
nes, sharpnes, stipticke, and clammye.
And because thy request is to haue
prescribed vnto thee, but onely a little
gouvernment of health: I will shewe
vnto thee another of my little songs,
in plaine metre, how thou shalt know
meates and medicines by their tastes.

Iohn. That is my chiefe desire, I will
heare thee, say on.

Humfrey.

Cold.
Moist.
Salt.

Cold queneth the cholers pride,
Moist humecteth that which is dried,
The flowing moisture, by prooffe I trie,
Is wasted of humours hote and drie,
The subtile foode, that is piercing quick,
The clammy meates, maketh it thicke,
Bitter things, cleanse and wipeth oft,
And expell fleugme, and maketh soft.
Salt drieth, and resolueth fleugme tough,
Fat nourisheth, and makes subtile inough.
Stiptike or rough taste on the tongue,
Bindeth and comforteth appetite long.
Sweet things in clensing, is very good

*It dissolueth much, and nourisheth blood.
These things well vsed, nature will please,
But abusing them beastly, bringeth disease.*

John. In good faith, me thinks thou sayest well, for there appeare perfite reasons in these thy pretty rules. Now thou hast declared vnto mee, the signes of complexions of men : with the way and apt knowledge of meates by their tastes. I would faine learne, shortlie the temperaments and complections of mankinde.

Hum. There was neuer so discreet nor wise phisition, that either feared God, or pitied mankind, or loued his owne honestie, would take in hand either to prescribe diet, or to minister medicin to any body, befoze he wel did consider, and wisely wey with himself, the temperament, mixture or cōplexion of mankind: first, whether he were hot or colde, moist or drie. fat or leane, or indifferent betwene them both : tempered by health, or distempered by sickness, as the extremities of hotnesse, coldnesse, moistnesse, and drynesse. Therefore Iohn, these things may not be forgotten : you must note also the

*Auic. in pri. tract.
santi co. Gal. lib.
1. cap. 2. lib. 2.
cap. 1. lib. 4. cap.
vlt. Sim. Med.*

The Gouernment

four ages of mankinde, & first the tender state of children, which beginneth at the birth, & so continueth vntill xv. yerres next after their said birth: Their temperaments or complections, be hot and moist, very like vnto p seed wherof they bee procreated, then next vnto childhood or innocēt age. Youth which is the second part of life, beginneth to reigne, his temperament or complection hath rather more fire heat, than perfitte naturall heat, and this second age, continueth for ten yeares, as Galen sayth. & Well, in these two first states of life, let all naturall fathers & mothers bring vp their youth, let God before their eyes, for they haue no smal charge committed vnto them, that must gine account to God, how they haue brought vp their children: and they that in these yerres do spare correction, truly be grievous enemies vnto their children, and at last shalbe recōpensed with shame. When they shall see misfortune & wretchednesse fall vpon the fruites of their owne seeds. For men haue smal profite of their corne, which be choked and overcome with Thistles, Wyers, and Wykes,

Gal.lib.5.
Aphor. com-
men.9.

An earnest
brieffe exhorta-
tion for the
bringing vp
of youth.

Brakes which were not weeded in
 time, much lesse of their children,
 which haue receyued neyther correc-
 tion nor honest learning in due sea-
 son. If the keepers of gardens be care-
 full ouer their late sowne seedes, and
 tender hearbes, which are in daun-
 ger to bee destroyed of euerie frost:
 What shoulde good fathers and mo-
 thers doe for their children, whose
 tender and youthfull yeares bee ca-
 ried away, and ouercommmed of eue-
 rie foolish fantasie, and it is no mar-
 uaille. But this shall suffice for the
 wise, and smally profite the foles:
 but to my matter which I tooke in
 hande, I will returne vnto the thirde
 age of mankinde, which is called the
 lustie state of life, and beginneth at
 xxx.yeares, and continueth vnto xxxv.
 This age is hote and drie, and be-
 ric cholericke, as Galen sayth: This
 part of life is subiect, to manie bur-
 ning and extreeme feuers, and hote
 vlcers: therefore it is necessarie to
 knowe this temperament of com-
 plection, which is called cholericke,
 as plainly may appeare by age,
 strength,

Galen, in lib.
 Simp.

The Gouvernement

Strength, diet, bzyne, &c.

The best time
to provide for
age.

This is the best time for mankind to trauell in, with godly exercise in science, arte, and profitable trauelles in his vocation, putting in practise, the vertues which he hath learned in youth, for this is the sommer part of life, wherein all goodly frutes do flourish in euerie good occupation. This is the very haruest, to gather the precious corne, and the frute of their labours against the colde stormes and cloudie daies of their aged winter, wherein the bodie shall be weake, and the eyes sight decay, and the handes tremble, and therefore it is not comely to see the state of age, without rest, which in the time of youth, did honestly trauell. For there is a grace giuen to many creatures vnreasonable, both beastes and foules: to make provision before hande, what is then to be required of men reasonable, as foloweth in these verses.

THe Bird in time her nest can make,
The Bee will build his house full fine,
The Crane with stone in foot wil wake,
The

*The Conie will carue vnder the myne,
The Squirrel in trees her nuts can keepe,
Against colde winter to feed and sleepe,
And should not a man well foresee,
In youth to know his old degree?*

Then from xxxv. or few yeres following, the lusty braunches of youth, begin to abate his pleasant leaues, flowers and fruit by litle and litle wil decay, raw humors, crampes, dropses, quaterns, melancholy, will then draw neer. The riots, surfets, soze labours, bearing of extreame burdens, wrestling, actes vnerous with the abuse of youth, wil then spring forth, to the detriment of age and sodaine decay of life, in especiall of drunkardes.

Ioh. What, be the places of bloud, Choler, Fleugme, & Melancoly, naturall or vnnatrual? Thou hast not made a particular distinction of their proper places, but generally thou hast spoken well in thy song.

Hum. There are also other descriptions of the foure humors very necessarie to bee knowen, and their places whereas they dwell within the
 B 4 bodie,

The Gouvernment

The foure
humours na-
turall and
vnnaturall are
described.

body, and first of bloud, as Galen saith: in his first booke of effected places, bloud (saith he) that is in the pulses, doeth greatly differ from the bloud of the veines, for the bloud of the pulses is thinner, yelowier and hotter, and this bloud, may bee called the gouerno2 of life. The spring and fountaine of the bloud generall is in the liuer, which serueth euery veine of bloud, and this bloud in colour is verie redde. Fleugme is white, & is ingendred in the stomacke, and at length by the vertus of naturall heate, pure fleame is turned into bloud. There be also watric, slimy, glassie, grosse, salt, sower, thicke, hard binding, and extreme cold fleames, which in dede be vnnaturall, that bee engendred thozowe surfets, coldnes or idlenes, bzinging to the body many noisome diseases. There is also choler, which is yelowie, whose place in the body is the gall, which cometh of the clensing or purifying of bloud: and this choler is cleare, hote and drie, and the comforter of decoction. Greene choler, or choler myn- gled with fleugme, be vnnaturall, me-
lancholy

lanchole naturall : in the Splene is nothing but the five degrees, or hea-
nie residents of the bloud, the natu-
rall melancholic is knowne by his
blackenesse, the vnnaturall cometh
of the burning of choler, and is ligh-
ter and hotter, browne of colour, sower
of taste, and putteth the bodie in great
daunger: as madnesse, blacke ianders,
continuell feuers, and sodaine deadly
diseases. Therefore my friend Iohn,
remember this short description of hu-
mours, as the wordes of Galen and A-
uicenn say.

Auicenn in lib.
can.

Iohn. Thus I haue heard thy seue-
rall placing of the foure complecti-
ons of bloud, Choler, Fleugme and
Melancholie, and is there anie distinct
hotenesse, coldnesse, moystnesse, and
drinesse, in anie other creature besides
man? tell me.

Hum. Not onely in man, but
in beastes, fish, foule, serpents, trees,
beearbes, mettals, and euerie thing
sensible and insensible, according to
their natures, and bee equally min-
gled or tempered together, which is cal-
led meane temperance, or else excee-
deth

The Gouvernement

Galen, in lib. 4.
de tempor.

both in degrees, which is called intemperance, hote and moist, may be compounded together, so may colde and drie, hote and drie, colde and moist: example, A cholericke man, hote and drie: a flegmaticke man, colde and moyst, &c. Of hearbes, as Hyssope and Kew, hot and drie, Purslen and Cow-cumbers, cold and moist, &c. But temperaments or complexions of men, beasts, and trees, be some hotter, some colder, according to their natures. As a Lion is hotter than a cholericke man: Pepper is hotter than Cloues. And though there be degrees in more hotnesse or more coldnesse, yet they are called but hote or cold, as men after labour or trauell, they will say they are hot, but the fire which people warme them at, is hotter.

Also there bee things repugnant to temperaments, as moyste and drynesse together, heate and coldnesse together, as fyre to bee colde, or the water of his owne nature to bee hote, which water peraccidence of the fire is made hote: and fire quenched by the water. And euery thing

thing exceeding greatly with distemperaunce or wanting temperaunce or complexion, do estsoones come to an end, as man by extreme sicknesses, sursets or woundes, or finally age, lacking naturall vertue. Of heate and moistnes of trees and hearbes, from whom iuice and sap is withdrawen, these things of necessitie must needs die, and come to corruption, as Galen and Aristotle saie.

Galen. in lib. 4.
de tempor. Arist.
de Gene.

Ioh. Whether be men or women of colder complexion?

Hum. Auicen saith: like as men be hot and drie, so be women colde and moist.

Auicen.

Ioh. Yea but Lucian saith: they be perillous hot of their tongues & full of venim: though I am no phisicion, yet can I make a description of that member, for I am oftentimes stinged with it, I would to God they had beene wormed when they were young, but when they are olde, they are past all cure: but the best medicine that I haue, it is a gentle herbe called Rewe, of which I am neuer without great store.

Whether this
be true let the
married iudge

Hum. Mankinde was borne naked
to

The Gouernment

Every thing
bringing his
apparell with
him, saving
man.

to this ende, that hee might cloath
himselfe with other creatures: which
hee brought not into this world with
him, as cloath, leather, harnesse
made of iron, for his defence, because
he is the chiefe creature. But beas-
tes of nature haue hard hofses, Li-
ons sharpe teeth, Serpentes sharpe
picks, which is their continuall and
naturall armour, as thinges euer
prepared to debate and strife, and
by no Art can scant bee tamed. The
Rose as pleasauntly as shee doeth ap-
peare, and as sweetely as shee doeth
smell, spring not further without a
greate number of sharpe picks.
Therefore it is tollerable for men to
beare with them whom nature hath
sealed and marked for his owne.
With that humour most cholericke,
digresse from this thy communication,
and let vs talke of thinges more pro-
fitable, for in deeds this is pleasant to
no man.

Ioh. Seeing thou wilt not describe
me these particular members, of which
wee haue spoken, I would bee glad to
know the partes of mankinde, with a
short

Short description of his members.

Hum. Members be simple and also compound, the simples be ten in number, the cartillages, the gristles, the bones, veynes, and synctoes, arteries, pannicles, lygaments, cordes, and the skinne. Members compounded, bee those that be ioyned and builded together of simple members, as the handes, face, feete, lyuer, and heart, and so compounded members be made of simple.

21 Definition of members.

Some of the compounded members be called principalles: as the heart from whence the arteries springs, the braine, from whence the sinewes springes, the liuer which is the well of the bloud, from whence the veines doe spring, and the stones of generation from whence the seed of life springeth: but those compounded members that bee principall bee all the other members except the simple, as the nose, the eares, the eyes, the face, the necke, the armes and legges, and the braines and chiefe substance of our flesh, bee compounded members of sinewes, and covered with panacles which bee of a
sinew

The Gouernement

finew nature, but that sinewes giue feeling to all the whole bodie : euen as the arteries giueth spirituall blond from the heart to euerie member. The whole body is couered with filmes and skinner. Out of the head springeth hard matter issuing from the places called the pores, to purge vapours and smoke from the braine, which ascendeth out of the stomacke into the head, and is cleansed through pia mater, called the tender couering of the braine & spirites animall. And therefore as some partes of the bodie being diuided in sunder, be each like vnto the other, and yet called by the name of the whole, as for example: When the bones be broken in sunder, or the flesh cut into diuerse peeces, or the blood powdered into sandrie vessels, a pece of flesh is still called flesh, a fragment of a bone, is called a bone, and a droppe of blood is called blood : Euen so an hande, arme, beyne, or such like vnseparate partes being diuided into peeces, or called by the name of peeces, and not by the name of the whole part (as is befoze.) But my friend
Iohn

A part is called by the name of the whole and not the whole by the part.

John, to make a large description of Anatomie . it were too long for mee, but shortly I will say some thing. And first, the definition thereof is, when the bodie of a dead man or woman, is cut and opened and the members divided, or for the want of dead bodies to reade good booke, as Galen, Avicenna, &c. And it behooveth them that cutteth a deade corpe, to note foure things. First, the nutrimentall members, as the liuer with the veynes: the second is, the members spirituall, as the heart with the arteries: the third is, the animall members, as the head, braines and sinewes: the fourth and last, be excrements of the bodie, as armes, legges, skin, haire, &c. Of these said members, with the bones, is all the bodie compounded. And like as euery tree and hearbe, haue their rootes in the earth, and their branches springeth vpward, euen so the rootes of mankind, haue the beginning in the braine, and the sinew and branches groweth downward: in the which braine, dwelleth the vertues of imagination, fantasie, memorie, &c.

And

What Anatomie is.

Foure things considered in the bodie of man.

Example.

The Gouernment :

And these animall vertues, be placed as it were heauenly aboue al the members, communicating their heauenly influences, down vnto the heart, as to a p[ri]nce, or chiefe ruler within the body, which giueth life to euery part thereof. Thou shalt consider, that the hart was the first that receiued life from the spirites, and shalbe the last that shall die. Note also, that as there be noble senses giuen to the body, as seeing, hearing, smelling tasting, feeling : euen so nature hath foure p[ri]ncipall vertues, first Attractive, the second Retentive, the third Digestive, the fourth Expulsive. Attractive is that by the which euery part of the body draweth the food of life, & serueth the vertue digestive, and the Retentive doeth holde the meate vntill it be readie to be altered and changed. Digestive doth alter, and maketh the foode like vnto the thing that it nourisheth, as flemme, blond, &c. Expulsive separateth them from the other, the good from the bad. Thou oughtest also most chiefly to learne the knowledge of the veines, and for what sicknesse, they must bee opened, and what

what medicins either in sirups or pills
thou must vse. And first marke this fi-
gure of the Anatomie here present be-
foze thee, with the heauenly signes, be-
cause I haue not painted at large the
seuerall parts of the said Anatomie.



The Gouernment

The middle veine of the forehead is good to be opened against Megrin, forgetfulness, & passions of the head. And they that be let blood of this, or any other veyne, must first haue their head purged with pillule Chochi Rasis, or some purgation, but first vse thinges to extenuate matter, as syrruppe of Buglosse, &c.

Against Leprosy and deafnes. Let blood the two veines behind the eares, and vse the said pilles or els pillule Aurea Nicholai or Arabice, or cōfectio Hameth minor.

Against repletion or too much blood, or blood in the eies, flowing in the head, vpon the temple veines called Artiers, for they be euer beating. And vse to purge with pillule Artritice Nicholai or puluis, ad epithema Hepatis.

Against Squinancie, stopping the throte, and stopping of the breath: Let blood the veines vnder the tongue. And for this vse Philoniūmaius Nicholai and Gargarismes pilule Bechie and oxymel Simplex.

Veines called Originales, open not
without

without great counsaile of a learned
Physicion, or cunning Chirurgion.
They be in the necke, and haue a great
course of bloud, that gouerneth the
head, and the whole body.

Against short winde, and euill bloud
approching to the heart, and spitting
bloud. Open the vaine called Coz-
biaca, or heart veine, in the arme. Use
thinges to extenuate, as Aromaticum,
Chariophyllatum Mesue, serapium ex
Absinthij in colde time, serapium Bo-
raginis hote time, and pillule sto-
machi.

Agaynst pallsie, yellow Jaundies,
burning heats, and apostumations of
the liuer. Open the liuer vein vpon the
right arme. Take Serapium ex endiue.
Diamargariton frigidum Auicennic.

Against dropsy, open the veine be-^{Dropsy.}
tweene the belly and the braunch, the
right side against the said dropsy, and
the left side against the passions of the
milke, but be not rash, vnlesse ye haue
the counsaile of one well seene in the
Anothomie. Use pillule Hierc cum
Agarico.

Agaynst the stopping the secrete
D 2 termes

Helping the
Emorodes.

The Gouernment

Thereasa is an
excellent
triacle.

tearmes or fluxions of women, or helping the Emerods, and purging sores, Open the veine called Sophane vnder the ancle. Theriaca Andromachi, Pillule, Mastichine, Petri de Ebano.

Within twentie houres after one is infected with the pestilence, coming sodenly: Open the vein betwixen the wrist of the foote, and the great toe. Use Serapium Cichorij, and Pillule pestilentialis Ruffi.

Against stinking breath: Open the veyne betwixene the lip, and the chin. Use for this Catharicum imperiale. Nicho. Alexandri.

Against the toothake: Open the veine in the roose of the mouth. And first purge with Pillule. Choci Rasis, or with pilles of masticke.

We to eat Cas
pers. And take
Pillule Iude, Ha-
ly, or pillule de
lapide Lazule.

Against quartens, tercians, and paines of the left side: Open the splene veine, commonly called the low veine, with a wide cut, and not deepe: For Chirurgions nicely pricking or opening veynes, with little Scariffactions, doe let out good pure bloud, and still retaine, grosse, colde, and drie earthly matter, to the great hurt of
their

their patients. And albeit many more
 beynes might here be spoken of, and
 their vtilities, yet this shall well suf-
 fice by Gods grace to keepe all people
 in health, that vpon iust cause haue
 these beynes opened: except olde men,
 women with childe, and childzen, vn-
 der xiiii. yeares of age, or men after
 diuerse agues. For bloud letting, will
 then engender perillous palsies, as be-
 rie excellent Phisitions haue well de-
 clared. And after one be infected with
 the pestilence xiiii. houres, before hee
 haue receyued medicine, or bloud let-
 ting, miracle helpeth him, but truely no
 medicine hath vertue to doe it.

Miracle hel-
 peth, but no
 medicine in
 this case.

Ioh. This same figure although it
 appeareth in many bookes: yet verie
 fewe do vnderstand it in all points, such
 be the secrete workes of nature. And
 whereas thou hast well spoken of some
 veynes, and apt medicines for the body:
 I woulde faine see the true forme and
 shape of the bones.

Hum. Oh Iohn, it were a long time
 to shewe the singular members with
 compounds, as Galen doth in his booke
 of the partes and bones. It requireth

The Gouvernement

onely one worke, but I haue taken in hand to teach thee but a Gouvernement of health: notwithstanding at thy request, I will briefly rehearse the number of the bones, no lesse true than newe, which is, the verie timber, or postes whereupon our fraile flesh is builded, beginning in our mothers wombes, and ending in earth the mother of all things. And as the noble prince Auicen affirmeth, the number of all the bones, be two hundred forty and foure, beside Sasamina, & Os laude.

Ioh. Thou hast spoken of the opening of veynes, and medicins conuenient to cleanse the bloud, with the number of bones, but thou hast not spoken of conuenient time when to let blood, nor of the state or age of them whose veynes should be opened. Therefore I would be glad to learne, not onely time of bloud-letting, but also, of purging, the belly vomits, bathings, needlings, and rubbing of the bodie, &c.

Time for all things.

Hum. Euery thing hath his time conuenient, and must bee done with sober discretion, and not with rash ignorance, which killeth an infinite number,

number. Therefore the cause must be knowne, and the time obserued, as Galen writeth in the Commentarie of the Afforismes of Hippocrates, manie bodies be ertinguished by suddē death, in whom is extreme fulnesse, or abundance. For abundance of blood or any other humoꝝ sayth Aristotle, is the cause of many sickeneses, and those men that vse much gluttonie in Winter, shall bee apt to receyue manie diseases in the Spring time. Therefore when the bodie hath extreme heat, fulnes of beynes, flushing, with sodain rednesse in the face, grosse and red vyne, and such burning heate in the night that let the sleepe, &c: then it is tyme to euacuate the bodie, with some purgation, bloud letting, or abstinence as the strength and age of the patient will serue. For manie diseases, be helped by discrete bloud letting, as Plurises, hot Feuers, Frenses, Repletion, or Sursets taken with ouermuch eating or drinkeing, as Galen sayeth, The letting of bloud dryeth vppe the superfluous moisture of the bellie, helpeth memorie,

Hippo. in 1.
Affor. 3.

Aristot. in pri.
prob. 56.
Auic. in 2. pri.
doct. 2. cap. 6.

Galen in lib. de
fibrothomia.

The Gouernment

purgeth the bladder, quieteth þe braine,
warmeth the marrow, openeth the or-
gans of hearing, helpeth digestion, in-
duceth sleepe, &c. Unto this agreeth Ra-
sis, saying, it helpeth greatly against
Leprosie, Squinances, Appoplexes,
Pestilences, &c. But olde men, chil-
dren, or women with childe, ought not
to be let blood, nor also those people
that dwell in colde regions, may not be
let blood, because the blood is the chief
warmer of nature. The people that
dwell in hot regions, if they be letten
blood, it will dry their bodie, for blood
is the chiefe moister of nature. There-
fore is the heate of Sommer, and the
coldnesse of Winter, forbidden to open
veynes, or let blood, except for a stripe,
or sudden chaunce, as Rasis sayth, the
spring of the yere is the chiefe time
to let blood in the right arme, or right
foote, in the veyne called Mediana.
Which veyne must bee opened aswell
at other times in the beginning of sick-
nesses, as hot fevers, and plurisies, &c.
as Basilica should bee opened in the
middle, or toward the ende of a sick-
nesse. Purgations ought to bee mini-
stred

Rasis in 4. al-
man, cap. 14.

Rasis in 4. al-
man, cap. 14.

The middle
veyne.

fted with great discretion, and not
 rashly to be taken, for euerie trifle as
 thou hast heard me speake of blood let-
 ting. So obserue the selfe same rules
 in purgation, as time, person, quali-
 tie, or quantitie. For Hippocrates say-
 eth, without doubt it is needfull to
 purge the superfluitie of the bodie. As
 if blood doe abound to take things to
 purge blood. If fleugme be superfluous,
 then take things to cleanse his super-
 fluitie. If choler bee too ardent hote,
 vse things to extinguishe: If melanco-
 ly be too extreme then taste things to
 bring him into a meane. And not to
 purge one humour with the medicines
 of an other, but to take them in due or-
 der and aptnes. For the said humours
 as Valarius Cordus, Mesue, and Nicho-
 las, teach the maner of making of the
 most excellent purgations with their
 quantities. And as in blood letting
 sleepe must bee auoyded for viii. or xii.
 houres after them: so when your pur-
 gations be taken, aire is to be auoided
 and to be kept close for ii. or three daies
 or more as the matice of the disease, or
 power of the purgations be, & the coun-
 sell

Hip. in 3. pri.
 doct. 2. cap.

Whurpation in
 medicus is
 euill.

In the morn-
 ing is best to
 let blood, euill
 toward night.

The Gouvernement

Rasis in 4. al-
man. cap. 15.

spentes and
medicines
greeth not ex-
cept pills be-
foze supper.

Time to
purge.

saile of Rasis must bee followed: which
sayth, oftentimes to take Purgations
or laxative medicines doeth make the
bodie weake, and apt to the Feuer
ethicke, and specially in verie leane
or weake persons, they that bee verie
fat haue small guts and veynes, pur-
gations bee verie noisome vnto them.
But strong bodies hauing large ves-
sels, may sustaine purgations without
any hurt, but strong purgations, either
in pills or potions, if they any thing do
exceede be verie hurtfull: therefore the
dozes or quantities may not exceede.
And also they must bee made as plea-
sant as Art can doe them, vntill they
offend the stomacke. Hippocrates gi-
ueth counsell that men should not min-
gle medicines with meate, but to take
them three or foure hours befoze meat,
or else so long after. Vntill they bee
pills called Antecibum, which may bee
taken at the beginning of supper, or
else Pilli chochi, a little befoze sleepe,
two hours after supper. The best time
of purgations is in the spring time, as
the doctors doth affirme: the apt dayes
and signes are commonly knowne in
the

the English Almanacke, calculated in
to English. As in the writings of ma-
ster Leonard Digges, and of William
Kenningham, a learned student both in
Astronomie and Physicke, with manie
mo good men that taketh paynes to
profite the common wealth. There is
another maner of purging of the bodie
by vomit, for it clenseth from the mid-
riffe upward, if they haue large breasts,
and be cholericke persons. It is good a-
gainst dropsies, & leprosses, & better in
summer than in winter, as Hippocra-
tes saith: and wholsomer one houre be-
fore supper than at any other time, and
not to be vsed as a custome: for the cu-
stome of vomits hurteth greatly the
head and eyes, and maketh the stomack
so feeble, that it will scant beare anie
meates or drinckes, but estswones cast
them vp again. They which haue nar-
rowe throates and breastes, and long
neckes, vomits be neither apt nor good
for them. And Auicenn saith, that vo-
mits ought to bee twice in the Mo-
neth for the conseruation of health, but
that which is more doeth hurt the bo-
die. There is another kinde of the
cleansing

Digges.
Kenningham

Vomits and
their profits.

Hip. Sent. In 4.
Aphorif.

Custome of
vomit weak-
neth the Stomack.

Auicenn in 4.
Pri. cap. 13.

Of bathes and
their proper-
ties.

The Gouvernement

clensing of the body by sweating, as with hot drinckes, warme clothes, perfumes made of Olibalum brimstone, niter, &c. There is also bathes and sweating in hot houses for the pockes, scurffe, scabbes, hemerodes, piles, which hot houses haue the vertue of helping the saide diseases. But if any that be of an whole temperate complexion do sweate in drie hot houses, it doth them much harme: as bynding their eyesights, decaying their teeth, hurting memory. The best bathing is in a great vessel, or a litle close place with the euaporation of diuers sweete hearbes wel sodden in water, which haue vertue to open the poores softly, letting out feeble and grosse vapors, which lieth betwene the skinne and the flesh. This kinde of bathing is good in the time of pestilence, or feuer quarter: in the end of the bathes, it is good to anoint the body with some sweete oyle, to molifie and make soft the sinewes. And thus to conclude of bathing, it is verie holosome, so that it be not done vpon an emptie stomacke, palsies may come thereby, or to take sodaine

The discommodities of common hot houses.

To be opene mentis after bathings is good.

To bathe vpon an emptie stomacke is perilous.

soberaine colde after it, there foloweth
an other purgation, called needling or
sternutacion which is beneficial for the
bodie if it be vsed vpon an empty sto-
macke. Twyse or thyside in a morning
with a leafe of Bittony, put into thy
nose, it helpeth memozy, good against
opilation, stopping, and obstructions:

Of needling

Suppositers be good for weake people
or children, made with Hieria Picra
and hony, made in the length of a fin-
ger: Scarifyng or boring, as Galen
saith, applied vnto the extreme partes,

Of suppositers

Boring both
much good to
the bodie.

as the legges, and the armes, both
great helpe vnto the body, in drawing
watery humour away from the body,
but boring is not good for the brest, ap-
plied thereto in hote fevers, is dan-
gerous. Glisters made according to

arte, be good for them which be too
weake to take purgation. The maner
of the said glisters, because they be not
here to be spoken of at large, I entend

I will speake
more of Glis-
ters in my
booke of
healthful
medicines.

by Gods grace to set forth in my next
book of healthful medicines. Purgations
venerous, there be so many practi-
oners thereof, that I neede to write no
rules but this, that affection, lust and

I will speake
more of Glis-
ters in my
booke of
healthful
medicines.

san-

The Gouvernement

fantasie, haue banished chastitie, temperance, and honestie.

Ioh. Plaine people in the countrie, as carters threshers, ditchers, colliers, and plowmen, vse seldome times to wash their hands, as appeareth by their filthynes, and as verie few times combe their heads, as it is seene by floxe, nittes, grease, fethers, strawe, and such like, which hangeth in their haire. Whether is washing or combing things to decorate or garnish the body, or els to bring health to the same?

Beasts and
birdes vse
frictions and
pinning their
scines.

Hum. Thou seest that the deere, horse, or cowe, will vse friction or rubbing them selues against trees both for their ease and health. Birdes and haukes, after their bathing will pzone and rubbe them selues vpon their bzaunches and perkes, and all for health. What should man do, which is reasonable but to keepe himself cleane, and often to wash the handes, which is a thing most comfortable to coole the heate of the liuer, if it bee done often, the handes be also the instrumentes to the mouth & eies, with many other thinges commonly to serue the bodie.

The profite
which cometh
in washing the
handes with
cold water.

To wash the handes in cold water is very holosome for the stomake and liver, but to wash with hot water engendreth rheumes, wormes and corruption, in the stomacke, because it pulleth away naturall heate vnto the warmed place, which is washed. Friction or rubbing the bodie, is good to be done in mornings after the purgation of the belly with warme clothes, from the head to the brest, then to the belly, from the belly to the thighes, legges, and so forth. So that it be done downward. it is good. And in drie folkes to be rubbed with the oyle of camomill. Kembering of the head is good in mornings, and doth comfort memorie, it is euil at night and openeth the pores. The cutting of the haire, and the paring of the nailes, cleane keeping of the eares, and teeth, be not only thinges comely and honest, but also holosome rules of Physicke for to be superfluous things of the excrements.

Hot water is holosome to wash hands in

Friction is holson for the body.

Combing the head

Cutting of haire and paring of nailes be comely for men.

Ioh. The chiefe thing that I had thought to haue demanded, & the very marke that I would haue thee to shote at, is to tell me something of dieting
my

The Gouernment

my selfe with meate and drinke, in health and sicknesse.

A consideration
to be had in
eating and
drinking.

Hum. There is to be considered in eating, the time of hunger or custome, the place of eating and drinking, whether it be colde or hote, also the time of the yere, whether it bee Winter or Summer: also the age or complexion of the eater, and whether he bee whole or sicke: also the things which be eaten, whether they be fish or flesh, fruits or herbes. Note also the complections and temperaments of the said meates hot or colde, drie or moyst, and most chiefly, marke the quantitie, and so forth. And like as lampes doe consume the oyle, which is put vnto them, for the preservation of the light, although it cannot continue for euer: so is the naturall heate which is within vs preserved by humiditie and moystnesse of bloud and fleugme, whose chief engenderer be good meates & drinkes. As Auicen saith de ethica. When naturall heate is quenched in the bodie, then of necessitie the soule must depart from the bodie. For the workman can not worke when his instrument is gone.

gone. So the spirits of life, can haue no cause why
the soule de-
parteth from
the body.
no exercise in the body when there is
no naturall heate to worke vpon.

Without meate saith Galen, it is not
possible for any man to liue, either
whole or sicke: and thus to conclude,
no vital thing liueth without refe-
ction and sustenance, whether it be
animall reasonable, or animall sen-
sible, without reason or any vital thing
insensible, both man, beast, fish, and
worme, tree, or hearb. All these things
be newtrified with the influence or
substance of the foure Elementes or
any of them.

Ioh. Well Humfroy, thou knowest
my complexion and disorder of my
diet what remedy for me, that haue li-
ued like a riotter?

Hum. I know it well thou arte fleg-
matike, and therefore it is long yer
thy meate be digested. When thou
dost eat fish and flesh together, it doth
corrupt in thy stomack and stink, euen
so doth hard cheese and cold fruits. And
olde poudred meates, and raw hearbes
ingender euil humors: so the diuersity
of quality & quantity of diuers meats,
doth

To eat both
fish and flesh
together hur-
teth the fleg-
matick,

The Gouvernment

Galen.

Hippocrates.

doth bring much paine to the stomack,
& doth engender many diseases, as thou
maist reade in the first booke of Galen:
Iuuentis membrorum. cap. iij. And
the Prince himselſe ſayeth in 3. prim.
doct. 2. cap. 7. Saying, nothing is
more hurtfull than diuerſe meates to
be ioyned together. For while as the
laſt is receyuing, the firſt beginneth to
digest. And when the table is garni-
ſhed with diuerſe meates, ſome roſted,
ſome fried and baked, ſome warme,
ſome colde, ſome fiſh, ſome fleſh, with
ſundrie fruites, and ſallets of diuerſe
hearbes to pleaſe thine eye, remem-
ber with thy ſelf, that the ſight of them
all is better, than the feeding of
them all.

To fede of di-
uerſe ſorts of
meats corrup-
teth the bodie.
Eccl. 37.

Conſider with thy ſelfe thou art a
man and no beaſt, therefore bee tem-
perate in thy feeding, and remember
the wiſe wordes of Salomon. Bee
not greedy, ſayeth hee, in euerie ea-
ting, and bee not haſtie vpon all
meates: for exceſſe of meates bring-
geth ſickenefſe, and gluttonie com-
meth at the laſt into an vnomeaſur-
able heate. Thorough ſurſet haue ma-
nie

nie a one perished, but hee that dieteth himselfe temperately, prolongeth his life. A good diet
prolongeth
life. Therefore grosse fish, lambs flesh, the in-meates of beastes, rawe hearbes, pigges bzaines, and all sisme meates, bee euill for thee: but late suppers is worst of all, and specially if they bee long, for it causeth painful nights to follow. But Galen sayeth in his Booke De ethimia, the meates which bee without all blame, bee those which bee betwene subtile and grosse, Good bread of cleane wheat, flesh of capons or hennes, phesants, and partridges, pigeons, and turtle doves, blacke birdes, and small fildie birdes; roasted beale, or boyled mutton: These doe engender good blood sayeth Galen. Note also, that any other meate that thou doest eate at supper, although it seeme repugnant to a fleumaticke stomacke, if thou sleepe well after it, and feele no paine, thou mayest vse it as a meate necessarie. And when thou canst not sleepe well, if the default came through meate, marke that meate or drinke, although it appeare pleasant, refuse it as an enemye.

What kinde of
meates doe
cause good
blood.

The Gouernment

And whereas thou hast vsed euill diet as a custome in abusing time, quantitie and qualitie, by little and little bring thy selfe into good order, and to time, both for thy breakfasts, dinner, and supper. Prouided alway to eat good things, but not many things. For like as repletion or abundaunce of meate is an enemy to the bodie, and the soule, and bringeth sodaine death: euen so is emptinesse a shortner of time, a weakner of the braine, a binder of memory, an increaser of wind, choler, & melancholy. And oftentimes to many bringeth sudden death also, except nature haue some thing to worke vpon, as I did tell thee before: vse some light things at breakfast of perfit digestion, within foure houres after that receiue thy dinner observing the good order of diet, drinking wine or beere oftentimes, and little at once, eschewing great draughts of drinke, which is vsed among beasts, and mingle thy meate with mirth, which is euer the best dish, at the board, and be thankfull to God. And so leaue with an appetite, passing y^e time wisely
lie

What hurt
commeth of
an empty stom-
acke, when
ye go to bed.

An order of
dieting.

lie betwene dinner and supper, with exercise, labour, study or pastime, vnto the ende of sixe houres, and then begin thy supper, prouided that it bee shorter than thy dinner, eating thy meate by little and little: for greedie and sudden eating is hurtfull to nature, as Galen sayth in his *Diatonie*. Note also, that thou maist eat more meat in Winter than in Summer, because thy naturall heate is enclosed with thy bodie in Winter, but vniuersally spread in Summer. Also cholericke men may as lightly digest beefe, bacon, venison, &c. With as much speede and litle hurt as the fleugmatike man may eat, rabbit chicken, and partridge, &c. But the melancholie man through the coldnesse of the stomacke hath not that strength in the stomacke as hee hath promptnes in wil: to eat things warm and moyst be good for him. The sanguine man is not so swift in this digestion, as the hote cholericke man is. But notwithstanding, he hath good digestion through the humiditie and warmnes of bloud, and coueteth to eat sweete things, which greatly augment

Galen me
trice.

The Melancholic.

The Sanguine.

The Gouernment

the bloud: therfoze sharpe sauces made with vineger, onions, and barbaries bee wholesome. Purslen, sozrell, small fishes that fede vppon the stones in sayre running waters, cucumbers and pure French wine partly delayed with water, bee good for the saide sanguine men: to keepe them from much encrease of flesh.

Ioh. Thou hast shewed vnto me a very discrete and wholsome order of diet particular to my selfe, and partly to other complexions: but what rule or pretty Gouernment is for sicke folks?

His order for
the dieting of
such as bee
icke of sharpe
feners.

Hum. They that be sodainlie vexed with sharpe sicknesses, must haue thin diets, with water gruell, thin mutton or chicken pottage without any fat or thicknes, violet leaues, endiue leaues, and such like cooling hearbes, and let their drinckes be made of Tezantes, thus doe to them that haue hot sharpe sicknesses, occasioned of choler. And also colde siroppes of endiue, violets, sugar, water, and vinegar, sodden together bee verie wholesome. But if sicknesses bee long of continuance, their diet must bee the thicker, and their

their meates made the stronger. specially if their diseases be cold: with the flesh of cocks, capons, temperate wine, stewed broath, with wholsome hearbs, as buglos, boyrage, basill, parcely, and finkle rootes, with some maces, dates, damaske prunes, reissins of the sunne, and such like. Sirops of Slope and citeron, prouided that they neyther take meate nor medicine immediately befoze, or soone after their fittes: posset ale with clarified hearbes, excepted, which they may take, for their comfort, according to the estate of their disease, for such as be sicke must haue meate, contrarie to their complexion. For they that be colde, must haue hote meate, and medicines. And they that be drie, must haue moyst thinges. But they that be hote must haue colde thinges, for the ardent heate of the fire is quenched with the moystnesse of the water, and so the quantitie of one qualitie, overcommeth the qualitie of an other. And in deede, Whisicke sayeth, the bodies that be hote, must be fed with things like, as they that be moist, with moyst things to preserve

Of sirops and
drinckes.

The Gouernment

As the complexion is, so man requireth.

their moistnes. They that be hote, with hot things to p̄serue their heate and such like. But when they doe excede in heate, cold, moist or drie, then let the qualities of moistnes, be tempered with drieenes, and the coldnes with warmnes. For like as man delighteth in things of like, as the cholericke man, cholericke things, even so do beasts, and fruites, as the Colloquintida, which is bitter, delighteth in bitter ground. Hote spices delight to grow in hot ground, and euery fruit and hearbe doth delite in the thing that is of like: even so doth man in his food. But in al things let him beware of distemperaunce, surfittes or repletion reare suppers and drunkennesse.

Ioh. But if a man feele great griefe after meates or drinckes, what way is there then for to helpe him?

The.iii. doctrine, The.vii. chap.

Moderat walk after meate profiteth.

Hum. Wile walking vp and down, and perhappes that will disgeste, as Auicen saith: And Rasis sayeth, to walke a hundred paces after meate, is hollesome, for it comforteth digestion prouoketh vyne, and giueth one power and strength of stomacke to cate
his

his supper. But the counsaile of Galen must here be obserued. Which saith: there is no meate but it will corrupt or stinke, if the bodie be cast into a sordaine beate, by strong trauel soone after meate, which corruption of digestion is the mother of all diseases, and the beginner of all infirmities, as Auicenna reporteth; And if you see this will not helpe to digest your ingorged full stomake, then prouoke your selfe to sleepe lying vpon your right side, leaning toward your breast and belly, laying your warme hand vpon your breast, as Auicenna saith: the power of digestion is made strong when a man sleepeth. For naturall heat that is drawen inwardly with warmnes, or heat hath power to digest. But if sleepe ease you not, prouoke vomit or fast it out, and this is the counsell of many learned men. For it is no meruaile although many meates corrupt one man, which be of sundrie and diuers workinges in the stomake, liuer and veines, for the qualities doe hinder nature as much as the quantities. And take heed, these signes and euill tokens

Galen, in. 6. de ac-
cedenti & mor-
bo. i. cap.

Auic. in 13,
theo. 3.
tract. 3. cap.

To helpe dige-
stion by di-
uers waies.

Hipo. in secundo
Prim. doc. 3. ca. 6
Hæc signa decla-
rant.

be

The Gouvernement

be not found in youth. The paines of all your members with idlenes and wearines, to go o2 mone your bodie. Sodayne great blushing o2 rednesse in your face, veines swelled and puffed bp, red bzyne, and grosse skinne, erected o2 stretched out with fulnes, like a blowen bladder and ful pulses, small desire to meat, il rest & grieffe in sleepe, seeming in sleep to beare some intolerable burden, o2 dreaming to be speechlesse: these be the euill & dangerous tokens of repletion. And of this I giue you warning, for it hath slaine as manie by abouandance, as hunger hath killed through scarcitie.

Ioh. I haue heard say that holosome aire is a great comfort to mans nature, but corrupt ayre doth much harme: I shall require you therefore to tell me of the good and the bad aire, that I may learne to vse the good, and refuse the bad.

Hum. Galen in lib. de Sectis. saith: A wise phisicion ought to know the natures of men, of waters, of aire, of regions, and dwellings, generally, particularly to thy self, being a naturall
English

English man of birth and education:
 this land is very temperat. Nowbeit,
 our dwellinges in this land, be varia-
 ble as fennes, marishes, woods, heithes
 valleis, playnes, and rockie places,
 and neare the sea side. But the said Ga-
 len geueth counsell in his regiment of
 health, saying : a good aire, which is
 pure and hollsome, is that, which is not
 troubled in standing water pooles.
 Therefore marish grounds and places
 where hempe and flax is rotten, & dead
 carrions be cast, or multitudes of peo-
 ple dwelling together, or houses enui-
 roned with standing waters, wherein
 to lakes or stinks, haue issues, or wallow-
 ing of swine, or carion buried or
 foule houses, or such like places be dan-
 gerous, corrupteth the blood, which is
 worse than infection of meate, for the
 prince, saith that all places of councts,
 as sellers, vaults, holes of minerals
 where mettels be digged, or houses, or
 wals ioined together where as the sun
 with reflexiō beateth in wth sodain heat,
 whose absence bringeth cold : this aire
 is distempered, but pleasant clear aire,
 sweete gardens, goodly hilles, in dayes
 temperate

Note which
 be the most
 whollsome
 aires to dwell
 in.

What aires
 corrupt
 the blood.

The Gouvernement

**Corrupte airc
bringeth smut,
by diseases,**

**Peruent plaie
er vnto God,
both mitigate
his wrath.**

**Sweete airc to
be made in the
time of sicknes**

temperat when one may see far off. These be good also, there be certaine stars called infortunates, in their exaltation, whose influence bringeth corruption to creatures, rot and pestilence to man and beasts, poisoning waters, and killing of fish, blasting of fruite in trees, and corne in the fields, infecting men with diuers diseases, feuers palsies, dropies, fransties, falling sicknesses, and leprosies. Against the said influences al christian men must pray to God to be their defence, for they be Gods instrumets to punish the earth. Example we haue of mortall pestilence, horrible feuers, and sweating sickness, and of late, a generall fever, that this land is often greatly plagued withall. Then one must make a fire in euerie chimney within the house, and burne swete perfumes to purge this soule airc: and now in conclusion to answer thy question, for the health of dwelling, Auicen saith, to dwell vpon hils is cold. And in vallies comprised with hilles, is hote. Upon a hill side against the north, is cold and drie Towarde the west, grosse, and moist,

moist, verie subtill towards the East. And cleare and warme towards the South. And Rasis saith, in his first booke Afforien, A man dwelling nere the Sea side, or great waters, can not live long, nor cannot be without weaknes of members, or blindnes, but the best building of a house, is vpon a drie ground, and a hill towards the west side, and southwest dozes, and windowes open towards, the east, and north east, hauing nere vnto the said house, sweet springs of running waters from stonie or chaulkie ground, which is both pleasaunt and profitable to the house. For Hippocrates saith in his booke of Aire and Water, the second chapter, cities and townes, which are placed toward the east, be more sure, then the townes builded towards the north, for temperat aire or winde, and sicknesses be lesse. And in the said booke Auicen greatly commendeth pleasant riuers, running towards the rising of the sunne, the dwellers in such places sayeth he, be fayre and well fauored: smotherskinned, cleare and sharpe voyces: and thus to conclude with this

Situation
best for a house

pleasant
people.

[The Gouernment

this shal suffice at this time, what, and where, good and pleasant dwelling is. Note also, that thou must obserue aire in sickness, as thou must do meate in sickness, colde sicknesses, warme aire, drie sicknesses, moist aire, and so in the contraries to them that be sick and they that be hole, aire of like qualitie is moist holsom, they that haue long sicknesses, chaunge of aire is a great helpe, both in feuers, dropsies, falling sicknesses and rheumes.

Ioh. I haue found verie much disquietnes in my body, when my seruants and labouring familie, haue found ease, and yet wee are partakers of one aire.

Exercise ex-
ercise a soue-
rain thing.

Hum. The cause why thy labouring seruants in the fields at plough, pastures, or woodde, haue such good health, is exercise labour, and thy disquietnes commeth, partly of idlenes, and lack of trauell, which moderately vsed, is a thing most soueraign to nature.

Ioh. I pray thee tel me some thing of exercise.

Folgen. in lib. 2.

Hum. The well learned man Fulgentius, saith: that exercise is a file and chauser

chanſer of the beaſte naturall, which chaſeth away ſleepe, and conſumeth ſuperfluous ſtrength. Of the naturall vertues, redeeming of time, enemie vnto Idleneſſe, due vnto yong men, ioy of old men, and to ſay the truth, he which doth abſtein from exerciſe ſhall loſe the ioyes of health, and quietneſſe both of body and minde. And Galen ſaith in his regimen of health, if wee will keepe perſeuerant health, wee muſt begin at labour and moderate trauell, and then to our meate and drinke, and ſo ſooth to ſleepe, and this is the cauſe why hal- lers, ſhooters, hunters, and plowmen, gardeners, &c. haue ſo good diſcretion and ſtrength of bodie. Who be ſtronger armed men than Smithes, becauſe of the exerciſe of their armes: ſtronger bodied, than carpenters, which liſt great blockes: and maſons which doe beare great ſtones, not onely in their youth, but ſuch men will take mar- uellous trauels in age, which to idle people ſeeme verie painefull, vnto them ſelues that trauell, no paine but pleaſure, becauſe of cuſtome?

What profit
cometh by
exerciſe.

Howe much
labour eaſe.

Theſe

The Gouvernement

These people can digest grosse meates, eating them with much pleasure, and sleeping soundly after them, whereas the idle multitudes in Cities, and noble mens houses, great numbers for lacke of exercise doe abhorre meates of light digestion and daintie dishes, Marie in deeds they may bee verie profitable to Physicians. But if trauaile be one of the best preseruers of health, so is idlenesse the destroyer of life, as Auerois writeth, and Hippocrates saying, euerie contrarie is removed and helped by his contrarie, as health helpeth sicknes, exercise putteth away idlenesse, &c. But euerie light mouing or soft walking may not bee called an exercise as Galen sayeth, therefore tennis, dauncing, running, wastling, riding vpon great horses, ordained, as well for the state of mens health, as for pleasure, whereunto it is now conuerted, rather to the hurt of many, than the profite of fewe, exercise doeth occupie euerie part of the bodie, quicken the spirits, purge the excrements both by the reynes, and guts, therefore it must be vsed before meate, for if strong exercise

Apho.

Idlenesse the
mother of all
mischaunce.

Exercise before
meate.

ercise bee vſed immediately after meate, it conueyeth corruption to each part of the bodie, because the meate is not digeſted: but when thou ſeeſt thy water after meate appeareth ſome what yellowe, then mayeſt thou begin exerciſe, for digeſtion is then well. But ſicke folkes, leane perſons, yong children, women with childe may not much trauaile. The exerciſe of dice, cardes, fighting, drinking knauish railing, of bawderie, and ſuch like, rather may be called an exerciſe of diuels, than of men. And thus to conclude with Salomon, *quam pretioſus ſit ſanitas theſaurus.*

Ioh. After painfull labor and exerciſe, or diſquietneſſe of the mind, there was neuer thing that hath done mee ſo much comfort as ſleepe hath done.

Hum. Auicen ſaith, that ſleepe is the reſt and quietneſſe of the powers of the ſoule, of mouings, and of ſenſes, without the which man can not liue. And truly ſleepe is nothinge elſe but an Image or brother to death, as Tullie ſayth. And if by imagination thou

Auicen in can.
Of ſleepe and
waking.

Tulli. in lib. de
ſene.

The Gouernment

Arist.in.lib.
de so.

Sleepe after
dinner not
healthfull,

in the ballance together, there thou
shouldst set them equall in weight, for
Aristotle saith, that man doth sleepe as
much as he doth wake. But this is to
be considered in sleep, that natural heat
is drawn inwardly, & digestion made
perfite, the spirites quieted, and all the
bodie comforted, if the true order of
sleepe be obserued in six points. First,
a quiet minde, without the which ei-
ther there is no sleepe, or else dreadfull
dreames, tormenting the spirites. Se-
condly, the time of sleepe, which is the
night, or time of most quiet silence,
for the day sleepes bee not good, most
chiefly some after dinner, except to sick
persons or young children, in their
tymes conuenient. Thirdly, the ma-
ner of sleepe, that is, to eschew the ly-
ing on the backe, which bringeth ma-
nie grievous passions, and killeth the
sleeper with sodaine death. To lie
vpon the left side is verie euill in
the first sleepe, but tollerable in
the seconde, but the most surest
way to make the digestion perfite, is
to lie vpon the right side, with one of
the handes vpon the breast. Fourthly,
Sleepe

sleepe hath the quantitie which must
 be meane, for superfluous sleepe ma-
 keth the spirits grosse and dull, and de-
 cayeth memorie, sixe or eight houres
 will suffice nature. For, like as much
 watch dryeth the bodie, and is peril-
 lous for falling sickness, and blindness:
 euen so too much sleepe is as perillous,
 for extremes be euer ill. First, in the
 time of colde fevers, the patient must
 not sleepe untill the trembling fitte
 bee past, for then the hot fit that fol-
 loweth will bee extremer than any o-
 ther fit, and hard to helpe. Note fur-
 thermore, that those bodie that be full
 of hote inflammations sleepe not well,
 therefore they must vse things to exte-
 nuate and to make colde, as Tizantes
 and colde sirops, or gentle purging fro
 the bellie and liver, or finally to haue
 the median veine opened according to
 time, state and age. Sixtly, the cham-
 ber must bee considered that it bee
 cleane, sweete, comely clothes fit for
 the time of the yeare, and the age of the
 people, & to keepe the head warme, is
 very holsum, for in sleepe natural heat
 is drawne into the body, for the braine

Sleepe on the
 right side is
 best.

Gal. sen. 1.
 terap. cap. 2.

The Gouernment

The lodging
must be kept
cleane.

Note that she.
pers in fieldes
in harvest shal
be in daunger
of quartains
in winter.

of nature is colde & moyst. Windowes
in the south part of the chamber be not
good, it is best for them which haue
colde rheumes, dropies, &c. to lie in
close lofts, & for dry bodies to lie in low
chambers, and in the time of the Pe-
stilence, often to chift chambers is
healthfull, lying vpon the ground in
Gardens, vnder trees, or neere vnto
stinking priues bee hurtfull to the
bodie: and this shall suffice for thine
instruction of slepe, prouided, that
thou dost not long retain thine byne,
for feare of the stone, and paine in thy
reynes.

Ioh. There is nothing which I more
feare than the stone, for my father was
fore vexed therewith, what shal I marke
in mine vrine?

Hum. Among all mortall diseases,
the stone is the greatest, a preuenter
of time, a deformer of man, and the
chiefe weakner of the body, and a grie-
uous enemye to the common wealth.
Howe manie noble men and woo-
shipfull personages hath it slaine in
this Realme: manie one, which com-
meth of hote wines, spices, long ban-
quets,

The cause of
the stone.

quets, repletions, fulnesse, costifenesse, warme keeping of the backe, salt meates, &c. The remedie whereof is, in all poyntes contrarie to these causes, small wines, temperate beere or ale, no spices, but wholsome hearbs, as Time, Parcelly, Saxifrage, &c. Light meales, most chiefly the supper, no baked, nor rosted thing, but onely sodden meates, and oftentimes to relaxe the bellie with Cassia Fistula, newe drawne from the Cane, with sugar, and to eschew salt meates, and not to keepe the backe warme: the stone is often found in yong children, which cometh of the parents, and oftentimes in old folke. Which stones bee ingendred as I haue saide: besides milke, fruites, hearbes, saltfish, and flesh, hard cheese, &c. Now marke well this lesson following, for thine vyne.

Remedies for
the stone.

Ioh. That shall I gladly, reade but softly, and I will write thy wordes.

Humfrey.

*First in vrin foure things marke,
Thus said Actuarij the good clearke,
Colour, regents and contents therein,*

*Foure things
noted in
vins.*

The Gouernment

	<p><i>Substaunce grosse, thick or thin, A faire light, an vrinall pure, Then of thy sight thou shalt be sure.</i></p>
Golden vrine.	<p><i>Colour of bright gold or gile, Is health of liuer, heart and milte.</i></p>
Red vrine.	<p><i>Red as chery. or saffron drie, Excesse of meat in him I spie. Colour greene, or like darke red wine, Or resembling the liuer of a swyne, Is adustion with fiery heate Burning the liuer and stinking sweate</i></p>
Greene vrine.	
Couller like lead.	<p><i>Leaddy colour or blacke as inke, Death draweth neare as I doe thinke. Except the terms which women haue, (saue Or purging blacke choller. which many do Colour grey as horne, or cleare water, Is lacke of digestion saith mine auther.</i></p>
Gray vrine.	
Wine like flesh broth.	<p><i>Vrine like flesh broth is verie good. Beginneth digestion and nourish blood. Subcitrine and yellow be vrine next best Bread and flesh will wel digest.</i></p>
White and thicke vrine	
White & thin vrine.	<p><i>The vrine that is white and thick Is euer called flegmatick.</i></p>
Yellow vrine.	<p><i>Melancholy water is white and thin, The redde and grosse is sanguin. Yellow and thin spring from the gall, Wherein holler ruleth all. The swelling and braynes bloody,</i></p>

Causes

Causes circles thicke with colour ruddy,
 But when circles be thin and red,
 Choler Greene the right side of the hed,
 If leaden circles swim on the brinke,
 It is falling sicknesse as I do thinke.
 When Oyle in vrine doth vpeare,
 Resolutio pinguis draweth neare,
 When Oyle appeare in feuers hot,
 Dissoluing the body, causeth a blot.
 But of Periotides, thou feelst no paines,
 This Oyle Pronogstick consuming raines.
 The grauell red declareth for euer,
 In drie backed men duple tertian feuer.
 When golden grauell appeareth alone,
 It hurt the raines but is no stone:
 When grauel is of colour white,
 Stone in the bladder worketh spite.
 Contentes like small threeds or hears,
 Through heat, & drienesse the bodie wears.
 Consumtion, scabbe small sport and lust,
 Is when many haire be mingled with dust.
 In the bottom of veins, or vessels great,
 Lieth stopping matter like bran of wheat,
 Wherein contentes are, like skales of fish,
 As appeareth in the chamber dish.
 These signifie feuers, and ethickes olde,
 Or scabbes, which the bladder do infolde.
 White froth swimming, commeth of wine,

Circles are to
 be noted.

Oyle in vrine.

Periotides, is ter
 tian or quartan
 Of grauel in
 vrine.

Contentes in
 vrine be the
 chiefe things to
 know diseases.

The Gouvernement

The yelow froth, is of laundise kinde,
Thus of vrines I do conclude,
With wordes of truth, but meeter rude.

Here is also a litle of the signes
of the excrementes of the belly.

Damp colours
in one Noole be
stull.

O Vr filthy dung, and sex most vile.
The dregges of natures food,
When they be diuers coloured made
The signes bee neuer good.

Signes of cras-
urie and
winde.

If the siege be like vnto the meat,
Newe drawn into the mawe,
Or fleeting with fleame or burbles great,
The bodie is windy and rawe.

Collerick
signes, Signes
deadly.

The yelowe doth from choller come,
The greene is burnt adust
The black and leady, be deadly signes,
The flesh will turne to dust.

Dile excre-
ments signifie
consumption,
except the
cause be of fat
meates.
Stooles soft
and hard.

The excrement that is in the iakes cast.
If it haue yle or fat,
Consumption of body then begin.
The chiefeft signe is that.

The priue soft well compact,

*Made in the accustomed time,
Is euer good, and the hard is ill,
And thus I ende my rime.*

Ioh. Once I fel into a great sicknes, and hitherto I am skant recouered of it, the surfit was so great, but counsell was giuen me, that I should not staie my selte vpon the opinion of any one phisicion, but rather vpon three: then said I, to retaine three at once, requieth great charge, for those men to whome liues be committed, ought liberall reward to be giuen. Then said my friend, they are good gentlemen and no great takers. What be their names said I? he answered saying: The first was called doctor Diet, the second doctor Quiet: the third doctor Meriman. I did writ their names, but yet I could not speake with them.

Diet Quiet
Meriman.

Hum. Hitherunto I haue said something that shall well suffice for thee to know doctor Diat, as for Quiet, and Mery man, they lie in no phisicians handes to giue, but only in Gods. For small it helpeth to any man, to haue honour, riches, fame, cunning, &c.

It were better
to lacke riches,
then to want
quiernes and
misch.

And

The Government

And in the meane time, to want quiet-
nesse, and myzth, which bee the
chiefe friends. Tenderest nourses
wholsomeft phisitions, most pleasant
mufitions, and friendliest companions
to nature, pleasant birds finging in the
b2anches, be moze happier than rane-
ning cozmozants, and grædie haukes,
which with paines inchaſeth their
preyes. The quiet lambs be euer hap-
pier in their kinde, than the grædie ra-
uening fores, wolues and lions, which
neuer ceafe bering themſelues, to kill
living thinges for their foode. The
pooze Diſter, lurking vnder the rocke,
oz ſande, which is neuer removed of
ſtrong ebbes noz flouddeſ, is farther
from trauell and continuall paines,
than the horrible whale, moſt fearefull
to fiſhes. The low ſhrubs, oz buſhes
growing neare to the ground, be euer
in moze ſanegarde than the luſtie high
flouriſhing trees, ſpredde with plea-
ſant b2anches, which bee ſubiect to
euerie ſtrong winde. The pooze boats
in harbour, be in leſſe perill than the
rich ſicke ſhips, toſſed vp and downe
on the cruell flouds.

Many apt
ſimilitudes of
metaphors.

What

What shall I say but this, that the miserable ragged begger called Irus, was more happier in his pouertie with quietnes and mirth, than was the gluttonous beast, & monstrous man king Sardanapalus, with all his golden glozie, court of ruffians, and curtizans which came to a shamefull ende. Diogenes, I warrant you was not inferiour to Alexander, in the state of hapines, & haue left as great a fame behind him, sauing that Alexāder was a more cruell murtherer than Diogenes a chaste liuer. In deed y poore silly thepheard, doeth pleasantly pipe with his sheepe, when mighty princes doe fight among their subiects. & break many sleepes in golden beds, when bakers in bags, & brewers in bottels, do snort vpon hard straw, fearing no sodaine mishap. The great paines and secreete griefes that disquieted mindees doe dayly sustaine, bee not much vnlke vnto the infernall tormentes that the wicked doe feelee: Whiche vnto an extreame troubled minde (say what they list:) helpeth as little, as to apply a playster to the breast.

The pleasure
of poore men.

The tormentes
of the minde.

The Gouvernement

Though
thought many
are killed.

Ire is a
greuous pas-
sion.
Tul. in tuscul. li.
3 Ouid. in lib. 2.
metha.

Devils in-
carnat.

or head of a dead body, to reuocate the
spirites of life or soule againe. The
sicknes of the body must haue medi-
cine, the passions of the minde must
haue good counsel. What pleasure hath
a condemned man in musicke, or a
dead man in phisicke? Nothing at all
God knoweth. Oh how many men
haue been cast away by thought, and
most for losse of estimation, and some
of other affections of the minde, as in-
ordinate loue, or coueting thinges that
they cannot gette, or obtayning those
thinges that they cannot keepe, or ire
of other mens prosperitie or good hap-
as Tully saith: Ouid, as fine in poetry,
as Apelles was in painting, describeth
this vile passio of ire, with a pale face,
lean body, scouling look, gnashing teeth,
venom tongue, cholericke stomacke,
tongue full of poison, ingrateful, seldom
smiling but at mischief outwardly ap-
pearing as it were quiet, inwardly the
serpēt gnaweth, fretteth & deuoureth,
etc. These men be devils incarnat, be-
ginning hel in this life. most enemies
to themselves, and if they did behold
themselves in a glasse in y^e time of their
tempests,

tempests, Shoulde not their countenances bee more fearefull to themselves than their Ire hurtfull to others? yes, and perhaps make them staring mad, in seeing such a diuels image, therefore let wise men be of this minde: First to thinke that they would haue no man be irefull against them: or disdaine them, euen so let them do to others: Secondly, let them thinke, it is better to be spited, than pittied, for euery prosperous souldier, hath his enemy waiting vpon him: The sole hateth the wise. The wise man, pittieeth the sole: wel, couet rather to be spited than pitied, the wretch enuieeth the wortheie man, and so forth: Only except aduersitie, and extreme misery, all prosperous men haue enemies, let this suffice, and consider what Galen saith, that immoderat irefull motions, cast the bodie into a cholericke heate, wherof cometh feuers, and all hot diseases dangerous to the bodie, of this writeth Petrus de ebano. The passion of the mind called dæcade, or feare, is when the bloud and sprites be dæuolen in wardly, and maketh the
out

Better to be
spited than pitied
in some
cases.

Galen. de regem
sani libr. 8.

In comen. 32.
septi. Problem.

The Gouernment

Hali. in 5. theo.
ca. vltimo. Ga. 1.
qui de acc. &
morbo. c. 6. Ari.
10. proble.

outward partes pale and trembling to
this, be sides pitiful experience, Hali-
abas, Galen, and Aristotle do witnes
the same. The suddayne passion of ioy,
or gladnes, is cleane contrary to feare.
For the hearte sendeth fourth the spi-
rituall, bloud, which in weake persons,
the heart can neuer reconer againe,
but death incontinent, as Galen saith,
and as we may see by experience: As
in the meeting of men, and their
wiues, Children and their parentes,
which either by prison, or banishment,
were without all hope, euer to see
each other, and in ioy of meeting the
delating, and spreding of the heart
bloud, haue cast the bodie into seew-
ing. And thus my friend Iohn I do con-
clude vpon certein effections of the
mind, wishing docto^r Diet, Quiet and
Merie man to helpe, when thou shalt
neede. For mirth is beloued of musici-
ons, pleasant birdes and fishes as the
dolphins. What is mirth honestly vs-
ed: an image of heauen. A great lord-
ship to a poore man, & preseruer of na-
ture, & Salomon saith, Non est oblecta-
tio super cordis gaudiū, &c. & yet I say.

The

Hudson.

Eccle. c. 30.

*The iresfull man is euer a thrall,
The ioyfull minde is happiest of all.
Zeale burne like flames of fire,
When honest mirth hath his desire,
Loue well mirth, but wrath despise:
This is the counsell of all the wise.*

Ioh. I would verie faine know the
natures of sorts of simples, & first what
is wormewood?

Hum. A common knoſone hearbe, it
is of diuerſe kinds, as Ponticum Ro-
manum, &c. It is hot in the firſt, and
drie in the ſecond degree, and it is be-
rie bitter, and being dried, keepeth
clothes from wormes and mothes, and
the ſtop thereof, eaten before wine,
preſerueth men from drunkenneſſe, if
it bee ſodden in vinegar, it will helpe
the ſozes that breedes in the eares, be-
ing laid warme vpon it, is good to be
drunke agaynſt Appoplexia and Op-
thalmia. Which is a ſickneſſe of the eye,
is greatly helped with the wormewood,
if it be ſtamped and made like warme
with roſewater, and laid vpon the eye,
and couered with a cleane pyked wal-
nut ſhell, the ſtop helpeth the bloodie
ſore, it doeth helpe a colde ſtomacke,

The vertues
of wormewood

Anien lib. 2.
Sim. 2.

if

The Gouvernement

if it be drunke ten dayes together, euerie morning two spoonesfull of the syrop is good against the dropfie, euerie day drunke two ounces fasting, and thus saith Auicenn, figges, cocle, wormewood, nitre stamped together, & made in a plaister, is good against the disease of the splene, and also killeth wormes in the bellie, vsed in the foresayde manner, one dram of the powder may bee drunke at once in wine, it hath manie mo goodly vertues.

John. What is the properties of Anis seedes.

Hum. It is much like vnto fennell seede, and is called Roman fennel, that is warme and swete, and hote in the second, and drie in the third degre, the new seedes are the best. It ingendereth vitall seede, openeth the stopping of the reines and matrix, being drunke with Tylants, or cleane temperate wine.

John. What thinkest thou of Mouscare?

Hum. An hearb commonly knowne, colde and moist in the first degre, as Galen saith, the decoction of this hearb sodde in water wth suger, is good against the

Galen de
sim.

the falling sickenes, beeing oftentimes drunke, and put a leafe thereof into the nose it will prouoke sterntation, or neesing which wonderfully doeth cleanse the veines.

Ioh. I woulde faine knowe what is Chiken weede?

Hum. Almost euery ignorant wontardoth know this hearbe, but there bee of diuers kindes, they be very good to keepe woundes from impostumations, stam-
ped and applied vnto them, and draw-
eth corruption out of woundes: and sod-
den with vineger, doth draw fleugme out
of the head, if it bee often warme put into
the mouth and spit it out againe. In this
same maner it helpeth the teeth, and sod-
den in wine and so drunke, it will cleanse
the reignes of the backe.

The operation
of chikin
weede.

Ioh. What is Sorrell, might I know
of thee, and the property thereof?

Hum. Thy Cooke doeth right well
knowe it, and all they that make greene
saue, but the description I leaue to Di-
oscorides, and Leonard Futchius, not
only in this hearbe, but in all other, and
to tell thee the vertue, I will, it is colde
and drie in the seconde degree, it also

The proper-
ties of Sorrel.

The Gouvernement

stoppeth : it is like endiue in propertie, because it ouercometh cholles, and is much commended, it helpeth the pellow jaundies, if it bee drunke with small wine or ale, also quencheth burning feuers: to eate of the laaues euery morning, in a p: silence time is most holefome, if they bee eaten fasting, This hearbe doth Dioscorides, Galen, and Auicen, greatly commende, besides the great learned men of this time.

Ioh. What is Planten, or Waybreed?

The properties
of planten
sine.

Hum. The greater Planter is the better, it hath seuen great veines, it is colde and drie, the seede of it, drunke with reade wine, stoppeth the bloudy flux: the rootes sodden and drunke in wine, stoppeth the bloudy flux: the rootes and leaues beeing sodden with sweete water, and with suger or bozage water, and giuen to him that hath an ague, either tertian or quartaine, two howres before his fit: proue this, for thus haue I helped many. it is very comfortable for children that haue great fluxes & agues and is a friend vnto the liuer, this hearbe is greatly praised of the Doctours.

Ioh. What is Camomill, and the operation

peration thereof?

Hum. This hearbe is very hoat, it is drunke against colde windes, and rawe matter being in the guttes, the Egyptians did suppose it would helpe ail colde Agues, and did consecrate it to the sunne, as Galen saith: Also if it bee tempered and streined into white wine, and drunke of women, having the childe dead within the body, it will cause present deliuerance, it doeth mightely cleanse the bladder, and is excellent to be sodden in water to wash the feete: the oile is precious as is declared hereafter.

To what purpose camomel serueth.

Ioh. Hoppes be welbeloued of the beere brewers, how doe the Physicians say to them?

Hum. There bee which doth coole, be called Lupulum, those that wee haue be hote and drie, bitter, sower, hote, saith olde herbals. And Fucchiu saith: they

Fucchiu

The Gouvernement

beeing sodden, and drunke: the beere is very good for fleugmaticke men.

Io. What is Sage, for that I loue wel?

A wonderfull
gift giuen to
Sage.

Hum. There be two kindes of sage: they be hearbes of health, and therefore they be called Saluia, this hearbe is hote and dry, and prouoketh vyne, clenseth the matrix, stoppeth the bloud in a wound. If it be put in a pigge, it dryeth the humours, that would engender fleugme, it is good against the paulsie: oftentimes eaten, or sodden in wine, it will helpe and cense itch, scabs, and filth from the pudent and secret members. Aetius doeth greatly commend this hearbe, and the excellent regiment of Salern, where it saith, Cur moritur homo, cui saluia crescit in horto, enquiring why men doe die that haue Sage growing in gardens. But truely, neither Phisicke hearbe, nor cunning, can make man immortall: but assuredly Sage is holtsome for old folkes to be put into their meates, for it clenseth fleugme from the sinews, which fleugme will relax the sinewes: The wine of sage drunke vpon an empty stomake, is holtsome for fleugmaticke persons, or them which haue the falling sicknes or dropsie.

An in. 3. 1.
cap. sing.

Ioh.

Ioh. What is Polopodie, that groweth vpon the Oke tree.

Hum. If this hearbe bee sodden with Beetes and Mallowes, in the broth of a henne, and drunke, it will loose the belly, and clense fleugme : the roote of this hearbe beeing drie, and beaten into fine powder, and drawen into the nostrilles, helpeth a disease called Polipus. Of polopodie.

Ioh. I haue hearde talke of Hoorehound, I would faine heare of his working.

Hum. It is a hearbe hote and drie, if it be sodden with faire water, suger or hony, and streine it, this drinke doeth clense the stomake from stinking fleugme, it is an excellent hearbe for women, to clense their moneth tearmes, the water of this is good to helpe them which haue a moist reume falling from the head, vpon the lunges, beeing often drunke : but it is hurtefull to the bladder and reines, the sirope thereof doeth clense the kings euil: and also put into the eares, doeth greatly comforte the hearing if the eares be troubled : and stamped with hony, and applied into the eies, it clenseth the sight. what diseases
hoorehound
helpeth.

Ioh. What is Verben?

The Gouvernement

Of herben and
his proper-
ties.

Dioscorides.

Hum. It is called the holy hearbe, it
dyeth and bindeth, if it bee sodden with
vineger, it helpeth a disease called saint
Anthonies fier, oftentimes wa(h)ing the
pained place, the leaues of Werben and
Roses, and fresh swines grease stamped
together, will seace paine and grieve in e-
uery wounde, and will keepe woundes
from corruption: it is good for people,
that haue the tertian, or quartaine Agues,
and thus saith Dioscorides: moreover, he
saith the weight of a dram of this hearb,
with thre halpenies weight of Olbbu-
lom, and put in nine ounces of olde wine,
tempered together, and drunke fortie
daies of this quantity fasting, it wil helpe
a disease, called the kings euill, or paine
in the throte.

Ioh. What is Rew, or hearbe Grace?

Hum. I tell thee, this hearbe is verie
hote and bitter, and doth burne because
of his hotenes in the third degree: if a lit-
tie of this Rew be stamped, and sodden
with wine, and drunke, it is an excellent
medicine, against poyson and pestilence,
with Roses and vineger, and Rew flam-
ped together, and put in foxed cloth or
biggen, applied vnto the temples of the
head

Rew good as
gainst poyson.

head or forehead, doe cease grievous paines in the head. And in like maner it healeth the bitings of serpentes or dogs stamped with vineger: many nice people cannot abide it, crying fie, it stinkes: The seede of this hearbe beaten in powder, and put in fresh clarified butter, and pitch melted together, is good for them to drinke that are bused.

Ioh. What is burnet?

Hum. It is of the nature of fine finger, drie and binding, and not moist, as many saith: Stamp it and put it to the eyes, doeth take away the dropping and pricking, and doth heale woundes, and is good to drinke for the tercian Ague.

The properties of burnet.

Ioh. What is Dandilion?

Hum. It is temperate, colde and drie: with Roses and vineger, tempered together, it helpeth the head in hote diseases. The sowthistle called Soncus, hath the same vertue, and so hath Suckery: if they be sodden, they lose the belly, and quencheth heat which burneth in the stomake, and defendeth the heade from hote smoking vapours, and purgeth yellow chol-ler, and rebateth venereous and fleshy heat, and is good to be sodden and drunke

The vertues of dandilion.

The Gouvernement

in boate burning Agues, though this hearbe be commonly knowen, and counted of many as a vile weede: yet it is reported of Dioscorides, to be an excellent hearbe.

Ioh. What is Spynnage?

Hum. An hearbe much vsed in meate, colde and moist, in the first degree, it mollieth and maketh softe the belly, it is good for them that be hote and drie, and ill for fleuginatike men.

Ioh. What is Cucumbers?

Hum. They be truely in the seconde degree, very moist and colde: The seedes be good to be giuen in hote sickeneses: the powder of the said seedes, drunke in cleane wine, is good against diuers passions of the heart: this fruit wil cause one to make water well, the roote dried in powder, therof drunken in water and hony prouoketh vomite: if they be moderately eaten, they bring good blood, tempered with hony, and annointe the eyes, that helpeth a disease called Epiniſidas, which troubleth men with strange sightes in the nightes: the best of this fruit is, which beareth the best seedes the sauour of that is not hollesome: mellons, citrons,

pome

For what
purpose cus-
cumber ser-
ueth.

Epiniſidas.

pompons, and this kinde of pepons or great apples be much vsed in England, and are moze common than profitable, because they vse to eat them raw. English men being borne in a temperate region, inclining to colde, may not without hurt eat rawe herbs, rootes and frutes plentiful, as many men, which be borne far in the South partes of the world, which bee most hote of stomacke, therefore let them eat these frutes boiled or baked with hony and pepper, and fennell seedes or such like, there be an other hote kind of bitter cucumers which do purge.

Ioh. What is garlike?

Hum. Garlike is very hote and drie in the fourth degree: it troubleth the stomacke, it is hurtfull to the eyes and head, it encreaseth drie nesse, but it will prouoke vrine and is good to be laied vppon the biting of a snake, or adder, it is good for the emeroids applied to the soze place, being first stamped, if it be sadden, the stinke is taken from it, but the vertue remaineth to be eaten against the coughes and paines in the lungs, it curreth and consumeth corrupt fleugme, and bring-
eth

The properties of garlike and his operation.

The Gouvernement

eth sleepe. It is not good for hote men, nor women with childe, or nurces, giuing milke to children: but Galen calleth it the common peoples treacle, if sanguine men do eate much of it, it will make them to haue red faces, but it is a speciall remedy against poison.

Ioh. What is onions?

The diuersitie
of onions and
their proper-
ties.

Hum. They doe make thin the blood, and bring sleepe, they be not good for chollericke men, the long onion is more behementer than the round, and the red more than the white, the drie more than the greene, and the rawe more behementer than the sodden, or preserved in salt, although they doe cause sleepe, very painefull and troublous hoate in the third degree, and warme in the stomacke, clenseth the stomacke, and bringeth good colour vnto the face, and helpeth the greene sicknesse, prouoketh vrine, openeth the emeroides. If they bee sodden in vineger, and laide warme to them: peelee off the rinde, and cutte it at both the endes, and cast it into a faire warme water, and let it lie an houre or two, and then slice it, this taketh

taketh away the vehement sharpenesse of
of it. Rew, Salt, Hony, and one oni-
on stamped together, is a goodly plai-
ster to lay vppon the biting of a dogge:
leekes doe purge the blood in March, and
paine the head, and be not greatly praised
for their ill iuyce. A doge saith Diosco-
rides, the head being annoynted with the
iuyce thereof keepeth haire from falling:
there is much varietie of this onion a-
mongest writers, saith Plinie, but this
shall suffice.

John. What is Lettice?

Hamfrey. It doth mightily encrease
milke in womens breasts, and therefore
is called Lettice (as Martiall saith, first
shall be giuen to the vertue and power
to encrease milke in the breastes euery
houre, Lettice is a hearb colde and moist,
and is comfortable for a hote stomacke,
bringeth sleepe, mollifieth the belly: the
drier it be eaten the better it is: I meane
if it be not much washed in water, adding
thereunto some cleane Sallet Oyle,
Sugar, and Vineger, it abateth car-
nall lust: and much vse of it dulleth
the sight, the seede of it is very precious
against

The vipers
tires of lettice.

The gouvernement

There is an hearbe called Rockett gentle, which partely smelleth like a Foxe, the which is very hote, an encreaser of seede, which hearb must alwayes be eaten with Lettis. The roote thereof sodden in water, will drawe broken bones, and will helpe the cough in yong children.

John. What be mintes?

The properties
of mints.

Humfrey. Mintes be of two kindes, garden and wilde mintes, they be hote vnto the thirde, and doe drie in the second degree. Garden mint is best: the poulder of this with the iuice of Pomegranates, stoppeth vomites, helpeth sighing, cleanseth hote choller: Three branches of this sodden with wine, doeth helpe repletion drunke fasting. This iuice tempered with good triacle, and eaten of children in mornings, will kill wormes, and stamped with salt, applie it to the biting of a dogge, and it will heale it: It is wholesome sodden with windy meates, and sodden in posset ale with fennell, it helpeth the collicke, it encreaseth vitall seede. It is not best for chollerike complexions, but good for fleugmaticke, and indifferent

rent for melancholy : and it will stoppe blood, stamped and applied to the place. The iuyce of mintes is best to mingle in medicine against poison : the poulder of Mintes is good in pottage, to helpe digestion, and to make sweete breath.

John. What is fennell?

Humfrey. It hath power to warme in the third degree, and drie, and maketh sweete the breath : the seede eaten, oftentimes vpon an empty stomacke, doeth helpe the eie sight : the rootes cleane washed be very wholesome in pottage, and are good in tisants : the greene or redde tufts growing vpon the stalkes, sodden in wine, pottage, or ale, helpeth the bladder, the reines, and breaketh the stone, encreaseth milke in womens breastes, and seede of generation : It is good for to vse Endiue or such like with it, because it is very hote and good in Barbarys baths, washing water, and with balme, sauerie : It is good to wash ones feete to bedward : the sirrope is very wholsome, it helpeth a fleugmatike stomacke.

The properties of fennell.

John. What is Hisope?

Hum.

The gouvernement

Hum. An hearb commonly knowen growing in gardens, and hote in the third degree: it hath vertues to make humours thinne and warme: sodden with figges, rew and honp, in cleane water and drunk, it greatly helpeth the sicknesse in the lungs, olde cough, and rotten humours, dropping vpon the lungs: sodden with erius and graines of paradise called the Cardamon, it mightily purgeth and bringeth good colour. Figges, salt, Nitrum, and Ilope, stamped together, and applied to the splene, helpeth it much, and taketh away the water that runnes between the skinne and the flesh, sodden with Oximel, it cleanseth fleugme.

John. What is Sention?

Hum. It is of a mixt temperament, it cooleth and partly clenseth if it be chopped and sodden in water, and drinke it with your pottage, it will heale the grieve of the stomacke, and purge it from hote choller: his downe with saffron and colde water, stamped and put in the eies, it will dry the running droppes, and stamped plaister wise, it helpeth many greuous woundes.

John.

Ioh. What is Pursleine?

Hum. Colde in the third, and moist in the second, if it be stamped with steeped barley, it maketh a goodly plaister to coole the head, eyes, and liuer, in agues burning heate. To eat of it, stoppeth fluxes, and quencheth burning choller, and extinguish vnerous lust, and greatly helpeth the reines and bladder, and will kill round wormes in the belly, and comfort the matrixe against much fleugme. And the iuice is good to drinke in hote feuers, it may be preserued with salt, and then it is very good with roasted meates: Plinie saith, it is supposed to make the sight blunt and weake, further hee saith, that in Spaine a great noble man, whome hee did knowe, did hang this pursleine roote in a threede commonly about his necke, which was much troubled, of a long sickness, and was healed.

The operation
of Purslein.

Ioh. What is mugwort?

Hum. Mugwoort, and fetherfof, and tansey be very hote and drie in the second degree: Muggewoorte, Spurge and the Iople of Almondcs, tempered plaister-wise, and applied colde vnto the sickc

The operation
of mugwoort.

The gouernement

sicke pained stomacke, will bring health. It is good in baths saith Galen: it is wholesome for women, it cleanseth and warmeth, and comforteth, and breaketh the stone. Plinie saith: It is good against serpents, and wholesome for tra- uailing men, if they carry it, it comfort- eth them from wormes. Tansey doeth mightily cast woozmes from children, drunke with wine: A colde plaister stam- ped and laied vpon the belly of a woman whose childe is dead within her, it will separate the dead childe from the liuing mother, causing her to neede with betony leaues.

Iohn. There is an hearbe common- ly vsed to the great reliefe of very ma- ny called Cabbage, is it so good as it is reported of?

**The operati-
on of cabbage.**

Humfrey. Cabage is of two proper- ties, of binding the belly, and making la- ratiue: the iuyce of cabages lightly boi- led in fresh beefe broth, is laxatiue, but the substance of this hearb is hard of digesti- on, but if it be twice sodden, the broth of it will also binde the belly, if it be tempe- red with allum. This herb hath vertue to cleanse a new red leprosie laid on the soe place

place in the maner of a plaister. But to conclude of this hearbe, the broth of it hath vertue to p̄serue from d̄unkenes, as Aristotle, Rasis, and Auicen, do report, eaten befoze d̄inking time.

Aristo. 3.
perproble
Aucen. 2

Ioh. What is Philopendula?

can.
Rasis. 3.
alman.

Hum. It is an hearbe hot and drie, if it be sodden in white wine & d̄unk. It d̄ieth vp windy places in the guttes, and clenseth the raines in the backe and bladder.

Of philopendula.

Ioh. What is Agremonie?

Hum. Dioscorides saith : that if this hearbe with swynes greace be stamped together & laied vpon an olde rotten soze being hot, it hath vertue to heale it : the seed of this hearbe d̄unke with wine, is good against the beeing of Serpentes, stopping of the liuer, and bloody flux.

The operation of Agremonie.

Ioh. Some say that the hearbe dragon is of great vertue.

Hum. The iuice of it saith Dioscorides : dropped into the eie, doth clense it, and giueth much might vnto the eies of them which haue darke sightes, the water of this hearbe hath vertue against the pestilence. If it be

The vertue of dragon.

The Government

Drunke blood warm, with Venice triacle, the sauor of this hearbe is hurtfull to a woman newly conceived with child. Plinie saith, that who so beareth this hearbe vpon them, no venemous serpent will doe them harme. This hearbe is hot and drie.

Ioh. There is a very sweete flower called a Violet, is it so profitable, as it is pleasant?

The vertue of
Violets.

Hum. Simeon Sethi reporteth, that it doth helpe against hote inflammations of the guts, head, and stomacke, if the cause be of burning choler. Either the water, sirop, or conserue of the said Violets, either eaten or drunke, in the time of any hot passion. But vndoubtedly, it offendeth the heart, because of the coldnesse, the sauour of the flowers be pleasant, the oile that is made of this hearbe, hath vertue to bring quiet sleepes to them which haue grievous hot paine in the head.

Ioh. What is the vertu of the pleasant white lillie?

Of white lillie
and his operation.

Hum. Dioscorides saith, that the oyle of Lillies doeth mollifie the Synewes and the mouth of the matrice,
the

the iuice of Lillies, Vineger and Honie sodden in a brasen vessel, doeth make an oymtment to heale both new and olde wounds. If the roote be roasted and stamped with roses, it maketh a healing plaister agaynst burning of fire: the same roote roasted, hath vertue to breake a pestilent soze, applyed hote vnto the soze place, and is drie in the first degree. The Oyle of water Lillies bee moyst, sufferent agaynst all hote diseases, to annoint the ardent places, and doth reconcile quiet sleepe, if the sozehead be anointed therewith.

Ioh. In the time of the pestilence, my wife maketh me a medicin, of an hearb called *Centaure*, doth she well or not?

Hum. Plini saith, that the sirop of this hearbe drunke with a little vineger, and salt, doeth cleanse the bodie: the leaues and flowers be of great vertue, to be sodden and drunke against all raw humors of grosse fleugme, watry or windy: it doth cleanse euent or bloody matter within the bodies of men or women. The powder of this hearbe is good in peſtaries, for women causing

Of the vertue
of *Centaure*

The Gouvernement

the dead childe to depart from the mother, and is wholsome against the pestilence, in the time of winter, and is hote and drie.

Ioh. Wee beautifie and make pleasant our windowes with Rosemarie, vsing it for small other purposes.

Of Rosemarie.

Hum. Rosemarie is an hearbe of great vertue, hote and drie, sodden in Wine, and drunken befoze meate, it doeth heale the kings euill, or paines in the thzoate, as Dioscorides and Galen, sayth: the saour of it doth comfort the braine and heart: the flowers of Rosemarie is an excellent cordiall called Anthos.

Ioh. Is Puliol royal, an hearb of any value, or a weed of contempt?

**The operation
of Puliall
ropall,**

Hum. It is an hearbe of much vertue and profite: hote and drie in the thirde degre. Dioscorides saith, if this hearbe be sodden with honie & Aloes, and drunken, it will cleanse the liuer, and purge the bloud: most chiefly it helpeth the lungs. Simeon Sethi saith, if women drinke it with white wine, it will prouoke and cleanse the termes menstrual, and is a very wholsome
pot,

pot hearbe.

Ioh. What saist thou vnto mustard?

The operation
of Mustard.

Hum. Plinius doth greatly laud it, saying, that there is nothing, that doth pearse moze swiftilier into the braine than it doth. Honie, binger, and mustard, tempered together, is an excellent Gargarisma, to purge the heade, teeth, and throte. Mustarde is good against all the diseases of the stomacke or lungen, winde, fleugme, or rawnes of the guts, and conduceth meate into the bodie: prouoketh vrine, helpeth the palse, wasteth the quartane, dryeth vp moist rheumes: applied plaister wise vnto the head. Honie, and Mustard helpeth the cough, and is good for them that haue the falling sicknesse, notwithstanding the common vse of Mustard is an enemy to the eye. Many moze vertues haue I read of Mustard, but the occasion of time hath vnhappily preuented, not onely my large discription in this, but also in many other simples, which hereafter, I intend largely to write vpon it, if it please God to permit me.

Ioh. They say that Buglos is verie

The Gouernment

hole some.

**The vertue of
Buglos.**

Hum. It is an hearbe most temperate betweene hote and colde, of an excellent vertue, a comforter of the heart, a purger of melancholy, a quieter of the frenzie, a purger of the vaine, hol some to be drunk in wine, but most effectual in sirup. Dioscorides and Galen doth greatly commend this hearb, and that doth dayly experience well proue.

Iohn. What is thy minde of sweete Basill?

**The vertues
of Basill.**

Hum. This hearbe is warme in the second degree, hauing the vertue of moystnesse, and if it be sodden in wine with Spicknard, and drunke, it is good agaynst dropies, windes, fleugme, coldnesse of the heart, hardnesse of the stomacke: the saueur of Basill, doeth comfort the braine, and heart, the vse of this hearbe in meates, doeth decay the sight.

Ioh. The plaine people of the countrey will say, that those flowers which bee pleasant in sinelling, bee oftentimes vnwholsom in working, the rose is pleasant in sence, what is it in vertue?

Hum. It

Hum. It hath an odour most pleasant, and hath vertue to coole and bind. The vertue of
Roses.
The water is good to make Manus Christi, and many other goodly cordials, Roses and vineger applied vnto the forehead, doe bring sleepe: conserue of Roses, haue vertue to quench burning choler, and to stay the rage of a hote feuer, Dyle of Roses, Vineger, and the white of an egge beaten together, doth not onely quench sacra ignis, but also bzing a madde man into quietnesse, if his foreheade bee well anoynted therewith, after the receipt of Pilles of Chochi, in the time of the Pestilence, there is nothing moze comfortable than the saueur of roses.

Ioh. What saiest thou of Sauerie?

Hum. It is hote and drie in the third degree, if the greene hearbe bee sodden in water or white wine and drunke, these be his vertues to make the liuer soft, to cleanse dropfies, colde coughes, cleanseth womens diseases, and separateth the dead child from the mother as Dioscorides & Galen saith. Also Germander is not much unlike
The vertue of
Sauerie.

The Gouvernement

the vertue of this hearbe.

Ioh. But for troubling of you, I would be glad to know your minde of Time, and of a few other hearbes.

The vertue of
Time.

Hum. It is vehement of heat with dzinesse in the third degré. Dioscorides saith, if it be dzunk with vineger and salt, it purgeth fleugme, sodden with hony or meide, it hath vertue to cleanse the lunges, bzeast, matrix, reynes, and bladder, and killeth woymes.

Ioh. What saiest thou of Parsly and Saxifrage?

The vertue of
Parsly and
Saxifrage.

Hum. They haue vertue to bzeake the stone. Parsly is hote in the second degree, and dzic in the middest of the third. The seade dzunke with white wine, prouoketh y mensrual termes, as Dioscorides saith: also Smalage hath the like vertue.

Ioh. What is thy iudgement of Liuerwort?

The vertue of
Liuerwort.

Hum. It hath vertue to cleanse and coole. Dioscorides sayth, it doth heale the wounds of the liuer, & quencherh the extreme heat therof, tempzed with honie, and eaten, doeth helpe a disease called

called regius morbus, and paines of the
thraote and lungs.

Ioh. What is Betonic?

Hum. They be of diuerse kindes. The vertue of
Betonic.
Leonardus Futchius doth call the sweet
Gilliflowers by the names of Betoni-
nie, but the one seemeth to talke of that
which is commonly knowne of the
people, called the lande Betonic,
which hath the vertue to kill wormes
within the bellie, and helpeth the
quartaine, cleanseth the matrice, and
hath the vertue to heale the bodie
within. If it bee bruised, it is of great
effect, if it bee sodden with worme-
wood in white wine to purge fleugme,
and is hot in the first degree, drie in the
second.

Ioh. I haue heard small commendations of Beetes.

Hum. They be of two kindes, and The vertue of
Beetes.
bee both prayseworthe. Simeon Sethy,
wryteth, that they be hote and drie in
the thirde degree, the white Beete is
the best, they haue vertue to cleanse,
as Peter hath, but hath euill iuice.
The iuice of this hearbe with honie
applyed into the Nose, doe purge
the

The Gouvernment

the head, it is a wholesome hearbe in pottage, if it bee well sodden, or else it is noysome to the stomacke. If it be perboyled and eaten with vineger, it is good against the stopping of the liuer. Notwithstanding, the iuyce of this hearbe doe stop the belly, being simply taken.

Ioh. What is Maidenhaire?

**The vertue of
Maidenhaire.**

Hum. It is an hearbe betwene hote and drie, if it be sodden in wine, it breaketh the stone, it cleanseth the Matrix, bringeth downe the secondes, as Dioscorides and Galen saith, the best doth grow vpon hard rocks.

Ioh. What is Melilot?

**The vertue of
Melilot.**

Hum. It hath vertue to ripe, and is moze hote than colde, Mellilot, flax seede, Rose leaues, Campher, and wo-mans milke tempered together, doth make a goodly medicine agaynst the hote inflammation of the eyes. If this hearbe bee drunke with Wine, it doeth mollifie the hardnesse of the stomacke and liuer, the most excellent plaister against the pains of the splene doth Mesue describe, which is made of Melilot.

Ioh. Be

Ioh. Be pease and beanes any thing beneficiall to nature?

The operation
of pease and
beanes.

Hum. Beanes be moze groser and fuller of winde then pease be, and maketh euill matter, except they bee well sodden and buttred, and so eaten, with the whitest and sweetest Onions that may be gotten. Because they bee hard of digestion: howbeit, they do make fatte, and partly cleanse, yet they are not to bee compared with tender white peason well sodden and buttered, or else made in pottage with garden mints, and grosse pepper, which haue vertue to cleanse the reynes of the backe and bladder. Lentilles bee of the saue vertue. Barlie being clean hulled and sodden with milke cleaue water and suger, maketh a verie comfortable and wholsome pottage for hot cholericke persons or young people. And of this is much vsed in the north parts of Englands, and is called bigge kele.

But Butels &
tares be mes-
lanchole.

Ioh. What be the vertues of Leekes and rootes of Radish, Turneps, Parsneps, Rapes or naues?

Hum. Leekes bee euill, engender paine

The Gouernment

**Beetes and
their proper-
ties.**

**Of the vertues
of Radish with
other rootes.**

Galen de alimen.

**Heerbes ingen-
dereth melan-
cholie.**

painfull sleepe: but eaten with honie,
then they purge blond: but rootes ea-
ten rawe, breedeth ill iuice, therefore
being first sodden, and the water cast
away, and then sodden with fat mut-
ton, or tender fatte biese, those rootes
nourisheth much. Rapes and Paues
be windie: Turneps, causeth one to
spitte easilie that haue corrupt sto-
mackes, but maketh rawe iuice. Ca-
rets doe expurse winde: Radish rootes
prouoketh vrine, but be verie euill for
fleugmaticke persons, hauing grieffe
in their bones or ioynts, and must bee
eaten in the beginning of the meale,
as Galen sayeth, but many doe vse
them in the ende of meales, and finde
ease, as sir Thomas Eliot that worthy
knight and learned man reporteth, in
his booke called The Castell of health.
And thus I conclude of those hearbes
and rootes that I haue written vpon.
Admonishing thee, that hearbes, pulse
and rootes be all windie, engenderers
of Melancholie, and ingrossers of the
bloud, except Lettis, Bourage, and
Purslain. Therefore the grosse bin-
ding together, and seething of hearbes
in

in brothes and pottage, be moze hol-
somer than the fine chopping of them.

Thus Iohn I haue declared vnto
thee, the vertues of certaine hearbes,
which if thou wilt follow, and obserue
my rules in them, I doubt not but thou
shalt receiue much profite thereby. I
would haue also taught thee some pre-
ty waies for distillation of waters, but
am preuented therein, and I am glad
thereof, forasmuch as thou shalt see be-
rie shortly, both *Theſaurus Euonomi*
and *Vistadius*, which be excellent lear-
ned men in the science, wherein I am
sure thou wilt much delite. For I en-
sure thee, the like bookes neuer were
set forth in our mother tongue,
with the liuely fashion of the
furnaces, and also of the
Stillatozies.

Vistadius.
Theſaurus
Euonomi.

Iohn.

The Gouernment

Ioh. What will digest or purge choler, fleugme & melancholic, prouoke sternutation, and stop fluxes, tell me?

Hum. *Things to digest choler.*

Endiue
Purlein
Doppie
Sorell
Mercurie
Linerwort
Uhey
Tefants
Farmerindes
The foure cold
seeds of gourds
and cucumbers
Sanders
Buttermilk or
the milk which
commeth of the
pressing of cheef

To purge choler,

Maana 6 dzams
Kubarbe two
dzams or 3, but
put into infusio
from v. to vii.

Pilles of aloes

Wilde hops

Syrrop of

weymewood

Syrrop of su
mitoric

Disprunes.

The digester of flegm.

Pulliall

Mints

Bettonie

Egrimonie

Magwort

Honie

Pepper

Hyssop

Dimpernel

Jeniper berries

Pepper

Finkle

Perseley rootes

Shallage.

Purgers of fleugme.

Agaricke infu

sed from two to

five

five drams.

Sticaus

The myzabolanes of all the kinds

Polipody of the oke

Centozie

Horehound

Maiden haire.

Good purgers of melancholy.

Cleberus

Riger

Capers

Lapis Lazule

Seine of Alexander

Bozage

Harts tongue

Hony sodden in sweete wine

Sauozie

Time

Tresses of capers, of Colozquintida, and of woymwood.

Good things to prouoke vrine.

Persie

Time

Sarifrage

Castia Fistula

Kammes

Kadir

The flesh of an Hare

Pilles of Tyribenthen

Mayden haire

The berries of the Eglentine

Bromeslade.

Comforters for the braine to smell vpon.

Roses

Violets

Gilliflowers

in Sommer, but in Winter

Cloues

Spike

Muske

Amber grece.

Things

The Gouernment

Things good to
stop fluxe.

Sinaber called
dragons blood.
Sloes o; their
decotion.
Sinamom
Bolearmoniak
Red wine
Planton
Olibanum
Hard egges.
Hard cheese scra-
ped into redde
wine, & drinke.

moderatelpy b-
sed

Eleborus albus
and Singer.

Good comforters for
the heart.

Muske
Ambergrece
Roses
Pearles
maces

Diamuschi dul-
cis diambra.

The flowers of
Rosemarie and
Nutmegs.
Spikenard
Galanga.

Things good to pro-
voke sternutation
or neefing.

Betony leaues
Primrose roots

Ioh. What bee the vertue of Dates
and Figs?

Hum. Seraphio saith, that the dates
which be p̄serued with sugar be good.
The crude rawe Date doth califie the
bodie, and doth conuert quickly into
choler,

Of figges and
dates.

choler it is not good for the heades of
 the hot people, ill for the throte, and
 stoppeth the liuer. & maketh the teeth
 rotten, but if they be cleane pilled and
 the inward rinde taken away, they doe
 greatly nourish and restore, being sod-
 den in steeved breath they be of diuerse
 kinds in quantitie and qualitie, but
 generally hote and moist in the second
 degré. Figs (as Hipocrates saith) the
 best be white, the second bee red, the
 third be blacke, the ripest be the best,
 and amongst all fruits doth most nou-
 rish, prouoketh sweat, because it doeth
 purge y^e superfluitie of humors throghe
 the skin, it doth ingender lice, they be
 hot in the first degré, and the new figs
 be moist in the second, the seedes & the
 skin of the fig, be not greatly commen-
 ded: Figges and Almonds eaten of a
 fasting stomacke, be very wholesome to
 make the way of good digestion, but
 best if they be eaten with nuts. Figs,
 and hearbe grace stamped together, be
 verie wholesome to bee eaten against
 the pestilence: Rosted figges beaten
 together, and hote applied vpon the
 pestilent soze, doth draw, molli-
 fy, and
 make

Rafis in 3
 alman.
 Halia in 5.
 Theori.
 Ra. Moyse

Hi. 2. cap. 6. 208.

The Government

Galen de alimen.
The operation
of peares.

make ripe the soze. And to the lings,
liuer and stomacke, figs be verie com-
fortable, as Galen saith.

Ioh. What be peares?

Blacke friers
peare.

Hum. They bee of diuerse kindes,
heavier than Apples, not good untill
they be verie ripe, vntill they be ten-
derly roasted or baked, and eaten after
meales. There is a kinde of Peares
growing in the citie of Norwiche, cal-
led the blacke friers pear, verie deli-
cious and pleasant, and no lesse profit-
table vnto a hote stomacke, as I heard
it reported by a right worshipfull phi-
sition of the same citie, called Doctour
Manfield, which said he thought those
Peares without all comparison, were
the best that grew in any part of Eng-
land.

Ioh. What sayest thou of Apples?

The operation
of Apples.

Hum. Apples be very cold and wine-
die, hard to digest ingenderers of euill
bloud, hurtfull to fleugmaticke peo-
ple, good to cholericke stomackes, if
they be thorough ripe, but best if they
be roasted or baked, and eaten with
grosse Pepper to betwarde, they
be of many kindes, as the Costarde,
the

the Greene-coate, the Pippen, the
 Quene apple, and so forth. The dis-
 tilled water of Apples, Campher, Vi-
 neger, and Milke, is a good medicine
 to annoynt the faces of children that
 haue the small pockes: when the said
 pockes bee ripe, to keepe their faces
 from cres: prouided that the said chil-
 dren haue giuen them in their milke,
 saffron, or Methridatum, to expell the
 venims and keepe them from the aire
 during the said sickness.

A medicine for
 the small pockes

Ioh. What be Peaches?

Hum. The leaues be hote, for if
 they be stamped playsterwise, and ap-
 plied vnto the bellie, they kill worms:
 The fruit is colde, and very good vnto
 the stomacke, they be good to be eaten
 of them that haue stinking breathes
 of hot causes: eaten of an emptie sto-
 mack which is Galens counsell, which
 saith: if they be eaten after meate, they
 doe corrupt both in themselves and in
 the meats lately eaten: and they bee
 binders of the belly. But Quinces be
 most comfortable after meate, for they
 do enclose the stomacke, and doe let
 vapours to ascende into the braine,

The operation
 of Peach es.

The Gouernment

and stoppeth vomets : they be wholesome for sicke folkes that bee swelled in the bodies. Eaten with the grosse pouders of Gallanga, Spickanarde, Calamus, and Ginger, and may bee eaten before meate of the sayd sicke patients, as well as after meate. But much vse of them, be not so profitable as delectable to the eaters of them.

Ioh. What be Quinces?

The operation
of Quines.

Hum. If thy stomacke be very hote or moist, or thy belly laxative, then Quinces be good to bee eaten before meate, being roasted or eaten colde, and in this case the farter bee the better, and Pomgranets bee of the same vertue, as Isaac sayeth : but eaten after meate they doe enclose the stomacke, and moist the belly : they ought not to be vsed in common meates, the custome of them hurteth the sinewes, but in the way of medicine they bee excellent, and the kernes being taken out and preserved in Honie, or kept they muste leage, then they may long continue : the vse of roasting or baking, for they bee perillous to the stomacke
eaten

Isaac in per.
sicu. die.

eaten rawe. But preserved, they doe mightily puaile against drunkennes, they be cold in the first degree, and drie in the beginning of the second.

Ioh. What be Cherries?

Hum. The tarte Cherries vndoubtedly bee moze wholesome than the sweet, and eaten before meat, do mollify the belly, prepare digestion, & they be most excellent against hot burning choler, they be good also after meate, and bee of manie kindes, as blacke, red, and pale. The red Cherrie partly tarte, is best. Galen and Rasis, greatly commend this fruit. In the country of Kent be growing great plentie of this fruit, So are there in a towne neare vnto Norwich called Ketreinham, this fruite is colde and moyst in the first degree.

The operation of Cherries.

Galen de alimen. Ra, lib. 23, cap.

Ioh. What be the vertues of grapes, rafins, prunes, barberies, oringes, and medlers.

Hum. Hippocrates saith, that the white Grapes bee better than the blacke, and wholsomer when they are two or thre dayes gathered from the vine, then presently pulled from it: and

The goodnes of Grapes.

The Gouernment

Galen de
alimen. 2.
Rasis in 4. alman.
29. cap.

Blarhall in
Suffolke.

*Rayson of y
Sunn.*

Sweet pynes
be laxative, but
rare pynes be
binding.

if they be swete, they be partly nutra-
tius, & warme the bodie. And vnto this
agreeth Galen & Rasis, seeming to com-
mend swete grapes aboue dates, say-
ing: although they be not so warme,
yet they doe not stop the bodie, or make
opilation as dates do. They be whol-
some to be eaten before meate, euen as
nuttres be good after fish. Toward the
South, and Southeast partes of the
wozld, there be many growing in di-
uers regions, whereof the wines be
made. The farther from vs, the hotter
wine: There be very good grapes gro-
wing here in England in many pla-
ces, as partly I haue seene at Blar-
hall in Suffolke, where sometime I
was nere kinsman vnto the chiefest
house of that towne. Raisins of the sun
be very wholsome, and comfort dige-
stion, but the stons and rindes would
be refused, and then they be good for the
splene and liuer. So be aligants. Rasis
doth much comend them, but vndoub-
tedly the smal rasins be hurtfull to the
splens. Pynes or damascens haue ver-
tue to relaxe the belly if they be swete
and ripe, but they do nozise very litle,
but

but quench choler, Grapes, rasins and
 prunes, plumbs, and sloes, if they bee
 sower, be all binders of the belly, and
 so is the barberie called Oxilacantha,
 and Dringes, except the said Dringes
 be condited with suger, and then they
 bee good coolers against hote choler,
 whose rindes be hote and drie of na-
 ture. The fruit called the Medler, is
 vsed for medicin and not for meat, and
 must be taken before meat, prouoketh
 vyne, and of nature is Aipticke.

Oxilacantha,
 called the
 Barberp.

Mespila.
 called the
 Medler.

Ioh. What be Capers and Oliues?

Hum. Fresh Capers be hot and dry
 in the second degree, and eaten before
 meates doe greatly comfort digestion,
 and be the best things for the splene, or
 to cleanse melancholy that can be ta-
 ken. Preserued olives in salt eaten at
 the beginning of meales, doe greatly
 fortifie the stomacke, and relaxe the
 belly, cleanse the liuer, and are hote
 and dry in the second degree.

The operation
 of Capers.

Ioh. I beseech thee shew thy opinion
 of the natures of some kind of flesh, and
 first of the properties of beefe.

Hum. I will not undertake to shew
 mine opinion to thy request, but I will

The Gouvernement

Simeon Sethi.
Ra, in lib, 2. ca. 3.

Auicenn in 2. lib.
p. 1, cap. 15.

Fire.

Declare the mindes of some wise and learned men: & first of Simeon Sethi, which sayth, that the flesh of oren that be yong, doe much nourish and make them strong that be fed with them, but it bringeth melancholy, and melancholious diseases, it is colde and drie of nature, and hard to digest, except it be of cholericke persons: but being tenderly sodden, it nourisheth much. Much beefe customably eaten of idle persons, and nice folkes that labour not, bringeth many diseases, as Rasis saith. And as Auicenn saith, that the flesh of Oren or Kine, be verie grosse, ingendring ill iuise in y body. Whereof oftentimes come to scabs, cankers, biles, but vnto hot, strong, cholericke stomackes it is tollerable, and may be vsed as wee haue the dayly experience thereof. The broath wherein beefe hath bene sodden, is good to be supped halfe a pint euery morning agaynst the fire of the bellie, and running sooth of yellowe choler, if the sayde broth be tempered with salt: mustard, Veneger, or Garlicks, &c. be commonly vsed for the sauces to digest beefe

beefe withball, for the saide saluces doe not onely helpe digestion, but also defendeth the bodie from sundrie inconveniencies and diuerse sickneses, as dropsies, quartains, leprosies, and such like. The gall of an Ore or a Cowe, distilled in the Month of June, and kept in a close Glasse, doeth helpe to cleanse the eyes from spots, if you put a droppe of this water with a feather into your eyes, when ye go to bed. The mylt of a Bull dyed, and the powder thereof drunke with red wine, will stoppe the bloudie fluxe. Light powde, red yong beefe, is better than either fresh or much powdered. In specially those Cattell that be fedde in faire and drie Pastures, and not in stinking fennes.

The great learned man Gesnerus, Conradus G. Gesnerus. in his description of beastes, doeth write more of the vertues of Bulles, Oren, Kine, and Calues, than anie other hath done. And thus to conclude, the flesh of the male beastes, is more better than the Female, and the gelded beastes be more commodious to nature, than any of them.

And

Digestion.
It medicines for
the eyes.

The Gouernment

Hali.in. 5.
The.ca. 4.

And the yong flesh moze commendable than the olde, for it is moze moyft, and a friend to the bloud, as Haliabas saith, Rofted flesh doeth nourish the bodie much, for it is warme and moyft. Baked meates be very drie: Cleane boyled meates, with wholsom hearbs and fruits, be excellent to comfort the bodie, if they bee nutrimentall flesh. Calues flesh doe greatly nourish and make good blood.

Ioh. Thou hast said well of beefe, but what goodnesse may bee reported of porke? I thinke verie little or nothing.

Hum. There be many goodly commodities in the flesh of Bores, gelded swine and pigges, for they be good for mans nature.

The description
of swine.

Ioh. For mans nature? that is maruell: For how can those be good for mans nature, which bee so vile of their owne nature? Their foule feeding of most stinking filth and carion. The noysome wallowing in the myre and durt, the eating of their owne pigges, and oftentimes pulling children out of the cradle for their dinners, if the good wife

wife be not at home. Who is able to beholde such noysome spirites or hel-hounds? Did not almightie God commaund the Iewes to eate none of them? and the Mahomets at this day will kill that man that eateth of their flesh, why should we then commend them? for they are most vile.

Hum. All the ancient and wisest phi-
 sitions that euer were in this world,
 did all consent, that of al flesh, the flesh
 of yong gelded swine, partly salted or
 powdered, was euer a meate of the
 best nourishing moisture, and colder
 than other flesh, for Isaack sayeth,
 it is flesh verie moist, except it be
 the flesh of lambes, as Galen repo-
 teth. Yet it is not good to euerie com-
 plerion, nor euerie age, but vnto
 youth and middle age. Whereas thou
 hast spoken agaynst the vile nature of
 swine, calling them vnreasonable,
 thou dost vse more words than wit: for
 there is no beast that may bee called
 reasonable but man only. And wheras
 God did prohibite the Iewes to eate
 swines flesh, it was a figure to abstain
 from vncleane things: which I leaue
 to

floriba Corona

Isaack Galen in
 sec. comp. Cap. 3.

Beastes haue
 no reason

The Gouvernement

to the Theologians. The Mahumites
abhorre swines flesh, because their
drunken false prophet, and Pseudo
Apostle was torne and rent in peeces
with swine, being drunken and fallen
in the myze. So the one must give
credence to time, and to learned Phy-
sitions. The blood of swine doeth
nourish much, as it is sene in Hud-
dings made with great Otemeale,
swete swet, and Fennell or Annis
seeds. Pigges be verie most, there-
fore Sage, Pepper and Salt doe drie
up the superfluous humours of them,
when they bee roasted. They bee not
wholsome to be eaten befoze they be
thre weekes olde. The Tripes and
Guts bee wholsomer, and doe nou-
rish better than any other beasts guts,
or in-meates. Bacon is verie hard of
digestion, and much discommended,
and is hurtfull. Onelie vnto a hote
cholericke labouring bodie, the fleshe
of a Boze is moze wholesomer than
the fleshe of any Sow. The braines of
a Boze, and his stones, or any part
of them stamped together, and laide
warne vpon a pestilente soze, in the
maner

Hud-
dings of
swine.

Of swine.

maner of a plaister, it will bzeake it
incontinent. Swines grease is be-
rie colde, and good to annoynt bur-
ning hote places of the bodie, or a dis-
ease called saint Antonies fire : and
thus much haue I spoken of swine.

Ioh. I pray you tell me of the flesh
of the Rammes, Weathers, and Lambs,
and how profitable they are to mans
nature.

Hum. Simeon Sethi sayth, Lambes
flesh is partly warme, but superfluous
moist, and euill for fleugmaticke per-
sons, and doeth much harme to them
that haue the Dropsie, boneache, or a
disease called Epiolus, which is spi-
ting of fleugme like glasse. Therefore
if lambes flesh were sodden, as it is
rosted, it would bring many diseases
vnto the bodie, without it were sodden
with wine, and some hote Groceries,
beearbes, or rootes. When a Weather
is two yeares olde, which is fed vpon
a good ground, the flesh thereof shall bee
temperate and nourish much. Hippo-
crates sayth, that the lambe of a yeare
olde doth nourish much. Galen seemeth
not greatlie to commend Mutton,
but

Simeon Sethi.

Hip. in 2. pri.
doc. cap. 15.

The Government

but that which is tender, swete and not olde, is verie profitable, as experience and custome both dayly teach vs. The dung, tallow and wool, be verie profitable in medicines, as Plini sayeth: And Conradus Gesnerus, de animalibus, and Galen in his third booke de alimentis.

Io. What is the flesh of goats or kids?

Hum. They be beasts verie hurtful vnto yong trees and plants: but Simeon Sethi saith, that kids flesh is of easie digestion, in health and sickness, they be verie good meate. They bee drie of nature. Hippocrates saith It behoneth that the conseruers and keepers of health, doe studie that his meate bee such as the flesh of kids, yong calves that bee sucking, and lambs of one yeare olde. For they bee good for them that be sicke, or haue euill complexions. Haliabas doeth say, that the flesh of Kiddees doe engender good bloud, and is not so fluxumatike, waterie, and moyst, as the flesh of Lambes. They remaine Kiddees for fixe moneths, and afterwarde come into a grosser and hotter nature,

De all. lib.
tertio, 3.

inter 12.
doc. secum.
Capi. 7.

Hali in quinde
theori. Cadit. 2.

ture, and be called Goates. The flesh of them that be gelded is wholesome to eate, the lungs of them eaten before a man doe drinke, doeth defende him that day from drunkenesse, as I haue read in the reportes of learned men. But the flesh of the olde hee or male Goates bee ill, and ingender the Agues or Feuers. If the vrine of Goates be distilled in May with Sorrell, the water distilled is not hurtfull nor noysome, but whomsoever vnto drinke thereof two drammes morning and euening, it will preserve him from the pestilence. The milke of Goates I will describe in the place of milke.

A good medicine.

Ioh. What is the flesh of red and fallow Deere?

Hum. More pleasant to some, than profitable to many, as appeareth once a yeare in the corne fieldes, the more it is to be lamented. Hippocrates and Simeon Sethi, doe plainly affirme the flesh of them to engender euil iuice and Melancholic, colde diseases, and quartaines, the flesh of Winter Deere, doe lesse hurt the bodie, than that

Hippocrates.
Simeon Sethi.

Rafin. ala. Cap. 3

The Gouernment

that which is eaten in Summer. For in Winter mans digestion is more stronger, and the inwarde partes of the bodie warmer, and may easilier consume grosse meates than in Summer, as we see by experience. In colde weather and frostes healthfull people bee most hungriest. The lungs of a Deere sodden in Barlie water, and taken forth and stamped with Benedice and Honnie, of equall quantitie to the sayde lungs, and eaten in morninges, doeth greatlye helpe olde coughes, and dyspnee in the lungs. There bee many goodly vertues of their hoznes, bones, bloud, and tallowe.

Auicenn in 2.
Can. cap. 146.

Auicenn in 2.
Can. cap. 46.

Ioh. What is the properties of hares and conies flesh?

Hum. Auicenn saith, the flesh of Hares bee hote and drie, ingenderers of Melancholie, not praysed in Physicke for meate, but rather for medicine. For in dedde, if a hare be dried in the Moneth of March in an Oven or Furnace, and beaten into powder, and kept close & drunken in morninges in Beere, Ale, or white Wine: it

it will breake the stone in the bladder, if the patient be not olde. If childrens gummes be annointed with the braines of an Hare, their teeth will easily come forth and grow. The gall of an Hare mingled with cleane hony, doth cleanse waterie eies, or redde bloudie eies. The flesh of Hares must be tenderly roasted, and well larded and spiced, because of the grossnesse, but it is better sodden. The flesh of Conies are better than hares flesh and easier of digestion. But rabbits be hol-somer. And thus to conclude of Conneis, experience teacheth vs, that they are good, they be colde and drie of nature, and small mention is made of them, among the ancient phisitions, as Galen saith. I need not to speake long of euerie kind of beasts as some of the beastes that be in Iberia like little Hares which be called conies.

¶ medicine for
bloudie eies.

Galen in 3. de
ali. cap. 1.

Ioh. If the olde and ignorant men of Connyes, which were seene in the nature of manie other beastes, that had dwelte in diuers places of England they should haue knowen them right wel: and perhaps receiued of them as small pleasure, as many husband men haue found profite by them in their Corne.

The Gouverneme nt

Now thou hast well satisfied me of the foure footed beasts, which commonlie English men fedeth vpon. Now I pray thee tell mee, some of the vertues of foules and first of Cockes, Capons and Hennes.

Auenz.lib. pri.

Rasis in lib. 5.
Agoris.

Hum. Chickens of Hennes, saith Auenzoar, is most commended, and most laudable of any flesh, and nourisheth good bloud. It is light of digestion, and doeth comfort the appetite, cocke chickens: be better then the hennes the capon is better than the Cocke, they doe augment good bloud and seede, as Rasis reporteth, and experience proueth in men, both whole and sicke. An old Cocke which is well beaten after his fethers be pulled off untill he be all bloudy, and then cut off his head, and draw him, and seethe him in a close pottle with fayre water, and whyte wine, Fenill rootes, Burrage rootes, Violet, Planten, Succory, and Buglos leaues, Dates, Wines, great Raylins, Maces, and suger, and put in the marow of a Calfe, and sanders. This is a most excellent broth to them that be sicke, weake, or consumed. The braines of hennes, capons or chikins, be holsome to
eate,

cate, to comfort the braine and memory. And thus to conclude these foresaide foules, be better for idle folkes that labour not, then for them that vse exercise or trauel, to whome grosse meates are more profitable.

John. What are the properties of Geese?

Hum. Wild geese and tame, their flesh be verie grosse and hard of digestion, as Auicen saith: The flesh of great foules and of geese, be slowe and hard of digestion: for their humiditie, they do breade feuers quickly, but their goslings or yong geese, being fatte, are good and much commended in meates. And Galen saith: that the flesh of foules be better then the flesh of beastes.

Auicen. in 2. Ca.
no. Cap. 46.

Gal. in lib. 3. de
aliment.
Of great foules

But vndoubtedly goose, malar, peacocke, swanne, and euerie foule hauing a long necke, be all hard of digestion, and of no good complexions. But if geese be well roasted and stopped with salce, sage, pepper, and onions, they will not hurt the eaters thereof. There be great geese in Scotland, which breedeth vpon place called the Basse. There be also Bernacles, which haue a strange genera-

The Gouvernement

Gelsnerus.

tion as Gelsnerus saith : and as the people of the North partes of Scotland knoweth, and bicause it should seeme incredible to manie I will giue no occasion to any, either to moeke or to meruaile. And thus I giue warning to them which loue their health, to haue these foresaid foules somewhat poundred or stopped with salte, all the night, before they be roasted.

Ioh. I pray thee tel me of the flesh of Duckes?

Hum. They be the hottest of all domesticall, or yard foules, and vncleane of feeding : notwithstanding, though it be hard of digestion and maruelous hot, yet it both greatly nourish the bodie and maketh it fatte. Hipocrates saith : they that be fedde in puddels and foule places, be hartfull: but they that be fedde in houses, pennes or coopes, be nutritiue, but yet grosse, as Iack saith.

Ioh. What be Pigeons, Turtles, or Doues?

Hum. The flesh of Turtles be meruailous good, and equall to the best as Auicen saith: They be best when they be yong and holosome for flegmaticke people. Simeon Sicthy saith: the house doue is
hotter

Hip. in 2. can.
ca. 46.

Iack. in vni.
ca. 16.

Auicen in can.
de ca.

hoter then the field doue, and doth engender grose bloud. The common eating of them is ill for chollericke persons with red faces, for feare of Leprosie: therefore cut off the feete, wings, and head, of your Pigeons or Doves, for their bloud is that which is so venemous: they be best in the spring time, and harvest. And Izaak saith because they are so deeply converted into choller: they did commaunde in the old time, that they should be eaten with sharp Vineger, Parslein, Cucumbers, or Citron. Roasted Pigeons be best. The bloud that cometh out of the right wing, dropped into ones eye, doth mightely help the eie, if it swelleth or pricketh. And thus much haue I spoken of Pigeons or Doves.

Isaac. in lib. diet. cap. 16.

Roasted pigeons be best.

Ioh. What is the flesh of Pecoakes? Hum. Simon Sicily saith: it is raw flesh, and hard of digestion unless it be verie fat. But if it be fatter, it helpeth the plurisie. Haliabas saith: that both swans, Cranes, Pecoakes, and any great foules, must after they be killed, be hanged by by the necks, two or three daies, with a stone weying at their feete, as the weather will serue, and then dressed and eaten. Proui-

Hali. in 5. Resho. cap. 23.

The Gouvernement

ded that good Wine bee drunken after them.

Simon Sethi,

John. What is the flesh of cranes?

Humfrey Simeon Sethi saith: their flesh is hote and drie, the young are good, but the olde doeth encrease melancholy, they doe ingender seede of generation, and being tenderly roasted, doth help to cleare the voice, and cleanse the pipe of the lungs.

John. What is swanne?

Hum. Euery grose fowle is cholericke, hard of digestion: the signets bee better than the old swans, if their galantines be well made, it helpeth to digest their flesh.

John. What is the flesh of herons, hittors, and shouellers?

Humfrey These fowles bee fishers, and be very rawe, and fleugmaticke, like vnto the meate whereof they are fedde: the young be best, and ought to bee eaten with pepper, cinnamon, sugar and ginger, and drinke wine after them for good digestion: and thus do for al water foules.

John. What bee partriches, fesants, quailles, larkes, sparrowes, plouer, and blacke birds,

Hum,

Hum. Partriches doth binde the belly, and doth nourish much. The cockes be better than the hen birds, they doe drie by fleugme and corruption in the stomacke: a fesant is the best of all flesh, for his sweetenes is equall vnto the capon or partrich, but he is somewhat drier. And Rasis saith fesants flesh is good for them that haue the feuer ethike, for it is not only a meate, but a medicine, and doeth cleanse corrupt humors in the stomacke. Quailles although they be eaten of many, yet they are not to bee commended, for they do ingender agues, and bee euill for the falling sicknesse. For as Conciliator saith: of all foules that bee vsed for meates it is the worst. Dioscorides saith that larkes roasted, bee wholesome to bee eaten of them that bee troubled with the chollicke. Blacke birds taken in the time of frost, be wholesome and good of digestion: the dung of blacke birds tempered with vineger, and applied vnto any place that hath the blacke morpew, or blacke leprosie, oftentimes anointed with a sponge helps them. The flesh of plouers ingenders melancholy: sparrowes be hate, and prouoketh lust: Plinie doth describe their

Auicenn.
Rasis in 3. alia.
c. 10.

Ra. in lib. 4. affa.

The properties
of small
birds.

The Gouvernement

properties the braines be the best parte of them. Woodcockes be of good digestion and temperate to feede vpon. All small birdes of the field, as Robbin redbreast, Linnettes, Finches, red Sparrowes, Gold winges, and such like, if they be fat, they be marvellous good, and doe greatly comfort nature, either roasted or boiled, and thus do I conclude with thee of birdes.

Iohn Hartely thanke thee, gentle maister Humfrey: for thy paines taking in these thy rules vnto me, concerning the proper vse of beastes and foules in meates. I would be glad to know the vertues of some fishes.

Hum. In many Ilandes of this worlde, nere adiacent vnto the Orient seas, the people live there, most chiefly by fishes, and be right strong and sound people of complexion, as Aristotle saith: *Consuetudo est tanquam altera natura*, Custome is like vnto another nature: but because I speake of fish, I will diuide them in thre partes. First of the fishes of the sea, secondly the fish of fresh running riuers, thirdly of the fishes in pooles and standing waters. The Sea bath

Aristo. in prable.

Of sea fish.

hath many grosse and fatte fishes, which be
 noylome to the stomacke, but the smaller
 kind of fishes that feede about rockes and
 cleare stony places, be more drier and lesse
 of moistnes, then the fresh water fishes,
 and both engender lesse flegme and wind,
 by the reason of their salt feeding as
 Galen saith: they be the best fishes that
 feede in the pure Sea: and chieftest of all
 fishes for the vse of mankinde. But Ha-
 liabas saith: new fishes lately taken, are
 colde and moist, and flegmaticke, but least
 of all the sea fish. Fishes that swimme in
 fresh cleare Riuers, or stony places,
 where as the water is sweete, being fishes
 that beare scales, bee meruailous good.
 If they feede neare vnto places where
 much filth is daily cast out, there the fish is
 verie corrupt and unhollsome, as the said
 Haliabas saith: Fishes that do feede in
 fennes, marishes, diches, & muddy pooles
 be very unhollsome, and do corrupt the
 bloud they be grosse and stumpy, corrupt
 and windie. But those fishes that be fed in
 faire ponds, wherein two running waters
 may infue, & wheras sweet herbs, roots,
 weeds that growe about the bankes, doth
 feed the fishes those fishes be hollsom. Ga-

Galen de tues.

Best feeding
for fish.

The Gouvernement

len saith : Fish that is white scaled, hard, as pearches, cheuens, ruffles, carpes, breames, roches, troutes, &c. be all good. But vnscald fishes, as eeles, tenches, lampries, and such like be dangerous, vnlesse they be well baked or roasted, and eaten with pepper, ginger and vineger : And note this, that it is not wholesome traouelling, or labouring, immediately after the eating of fish, for it doeth greatly corrupt the stomacke, and as Galen saith : the nourishments of flesh is better than the nourishments of fish. And thus much generally I haue spoken of fish.

**To labour
soone after the
eating of fish
is hurtfull.
Galen.**

**For fish be
grosse foods.**

John. And thus it seemeth by thy words, that great fish that bee deuourers in sea, as Seale and Porpois, & such like, bee vnwholesome, and that the smaller fishes, as codlings, whittings, plaices, smeltes, buttes, folles, pike, pearch, breame, roch, carpe, and such as doe feede in cleane stonie waters : thou sayest they be wholesome : Eeles, lampries, and other muddy fishes, thou doest not greatly commend. There be some kinds of fish soft and hard, which be the best?

Hum.

Humfrey. If fish be soft, the eldest fish is the best: If fish be hard, the yongest is best, for it is either soft or hard. Of hard fish take the smallest, of soft fish take the greatest: provided that your fish be not very slimy: thus saith Auicenna in his booke of fishes.

The electing
of fish.

Auicenna, cap. de
piscibus.

John. I pray thee tel me some thing of shell fishes.

Hum. Crauises and crabbes be very good fishes, the meate of them both helpe the lungs, but they be hurtfull for the bladder, yet they will ingender seede. If crabbes of the fresh water bee sodden in pure greene oile oliue: this oile dropped into the eare luke warme, doeth heale hote burning obstructions, and stopping matter that hindereth the hearing. As for lempetes, cockles, scallaps, as Galen saierh: they bee hard of digestion, muscles and oysters would bee well boyled, roasted, or baked with onions, wine, butter, sugar, ginger, and pepper, or else they bee verie windie and fleugmatike. Chollericke stomackes may well digest raw oysters, but they haue cast many a one away.

Crauises and
crabs.

Galen in libra de
alimento.

John. What is the vertue of oile?

Hum.

The gouvernement

Hum. Greene oile of oliues, is the mother of all oiles, which doeth drawe into her owne nature the vertues of hearbs, buddes, floures, fruites, and rootes. Sweete sallet oile is wholsome to digest cold hearbs, and sallets, tempered with sharpe vinegar and sugar. New oile doth moyst, and warme the stomacke, but olde oile corrupteth the stomacke, and cleaueth to the lungs, and maketh one hoarse. Oile of roses and sharpe vinegar, tempered together, is good to annoint the foreheades of them that are troubled wyth extreme heate or fraisie, so that Buglos be sodden in their posset ale, or else drinke the sirops of Endiue or Buglosse. There be many goodly vertues in compounded oiles, both to callisie and make hote. And also to coole the body when it is extreame hote, as the great learned man Iohn Me-
tua, hath described in his Antidotary.

Iohn. Wilt thou be so good as to tel me the properties of water?

Hum. Water is one of the foure elementes, moze lighter than earth, beauer than fire and aie. But this water the which is heere amongst vs in Riueres, pondez, springs, flouds, and seas be no pure

Galli. 3. de uic. in
uili. 1. fen. 2.

pure waters, for they be mingled with sundry aires, corruptions, grosenesse, and saltnes, notwithstanding in all our meats and drinckes water is vsed, and amongst all liuing creatures can not be forbore, both man, beast, fish, foule, hearb, and grasse. And (as Auicen saith) the clay water is pure, for clay cleanseth the water, and is better than water that runneth ouer grauell, or stones, so that it bee pure clay, voyde of corruption. Also waters running toward the east, be pure, comming out of hard stony rockes, and a pinte of that water is lighter than a pint of the standing water of welles or pooles. The lighter the water, the better it is. Also waters that are put in wine, &c. ought first to bee sodden ere it be occupied colde, and so the fire doth cleanse it from corruption. Standing waters, and water running neare vnto cities and towns, or marish ground, woods, and fennes bee euer full of corruption, because there is so much filth in them of carrions and rotten dung, &c. Ice and snowe waters be very grosse, and bee hurtfull to the bodies of men and beasts. To drinke colde water is euill, for it will stoppe the body, and engender

what kind of waters are best.

Auic. lib. 1. fen. 30
de dispositioni-
bus aquarum.

The gouernement

engender melancholy. Salt water helpeth a man from scabbes, itch, and moist humours, it killeth lice, and wasteth bloud betweene the skinne and the flesh, but it is most hurtful to the stomacke, but the vapour and smoake of it is good for them that haue the dropisie.

Ioh. What is Vineger?

The properties
of vineger

Hum. Vineger is colde and drie, and is hurtfull for them that be melancholy, but when it is drunke, or poured vpon an outward wound stoppeth the bloud: it also killeth hot apostumations of erisipilus, it is an enemy to the sinewes, Vineger and brimstone sodden together, is good for the Gout to wash it withall. Vineger tempered with oyle Oliue, or oyle of Roses, and sodden with vntwashed woll, helpeth a discale called Soda in the head, applied warme vnto the place, it doth helpe hot diseases in the head called Soda, it is good in sauce for all warme and moist men. Vineger with cleane clarified honny peridies and faire water sodden together, doth greatly helpe the paine in the throte or lunges, or stopping of the winde, and quencheeth hot diseases. And sharpe vinegar mingled with salt, and put vpon the biting

biting of a dog, both heale it : and against
poxson it is excellent, chiefly to drinke a
little thereof against the pestilence in a
morning.

Iohn What vertue hath our com-
mon salt?

Hum. Rasis saith, salt is hot and drie, Rasis in 3. aima.
Dioscorides saith, salt hath vertu to stop, cap. 17.
to scour, and mundifie, and of that kind is The vertue
of salt.
Oribasius saying : salt is compounded of
matter abstersive and stiptick, which mat-
ters be both binding and drying moist
humours, and is good to powder fatte
flesh, both biese and poxke, and other fatte
meate : for it hath vertue to drie by super-
fluous humours, as water and bloud, &c.
But it is not good for leane bodie, or hot
complexioned people, for the much vse of
it maketh the body cholericke, appeare
aged, and to be angry. The verie vse of
it is onely to season meates, but not to be
meate. Much good salt is made here in
England, as at Witch. Wallond in Lin-
colneshire and in the Shires neere unto
Newcastel.

Ioh. What is honie, or the vertue
thereof?

Hum.

The gouernement

Auerrois in 5.

Simeon Sethi.

Anen. in. 3. Ca.
no. Cap. 504.

God hath ordeined the Bees to be an example vnto vs, both for loue and working in the commonwealth.

Hum. Auerrois sayeth, honie is hot and drie in the second degree, and dooeth cleanse verie much, and is a medicinable meat most chieffest for olde men and women. For it doth warme them and conuert them into good bloud. It is not good for cholericke persons because of the heat and drynesse. They do greatly erre that say hony is hot and moist: but if it be clarified from the wax and drossle and kept in a close vessel, there is nothing that is liquid vpon the earth that remaineth longer. And this precious iewel hony, hath bene euermore praysed aboue suger, for it will conserue and keepe any frute, herb, rote, or any other thing that is put into it an exceeding long time. Marueilous is the worke of God in honie, being a heauenly dewe, that falleth vppon flowers and leaues as Auicen saith, it is neither the iuice of leaues nor fruit, but onely the heauenlie dewe. Wherevnto the Bees come in due time, and doe gather the said hony, and lay it vp in store in their curious builded houses, whereas they dwell together in most goodly order. O Bees, how much happier are you then any wretched man, which dwelleth neuer together

gether in unitie and peace, but in continuall discord and disquietnesse, as Virgil saith, En quo discordia ciues produxerit miseros: Behold what discord wretched citizens haue brought forth.

But now to make an end of the most excellent vertues of hony, it is good in the meates of them which be fleugmaticke.

Hony newly taken out of their combes, bee partely laxatiue, but clarified hony doth binde and drye by fleugme, and keepeth the bodies of fleugmaticke and olde persons from corruption. The best hony is gathered in the Spring time, the second in Summer: but that which is gathered in Winter is ill and hurtfull. One part of hony, and some part of water sodden together untill the froth bee all scummed off, and when it is colde kept in a close stone pot, this drinke (saith Galen) is wholesome for Summer, cleanseth the lungs, and preserueth the bodie in health.

Oximel simplex and compositum are made with hony, and so are many more things which are of great vertue. Sugar the which is called mel canne, hony of the reede, beeing cleane, and not full of grosse pannel, doeth cleanse, and

Virgiliana

Hony good for
fleugmaticke

Hony & water

Galen de tuen.
sanitate Libra 4.

regie.

The Gouvernement

Plinius in. 5.
libro, Capi. 27.

is not so hotte as Bees honny, and doeth agree with the stomackes of cholerike persons. Plinius saith it moueth not the stomacke to dienesse, and that the cleane white sugar not aduylzated, doeth nourish more than honny. Of Rosewater, Pearles, and Sugar is made a goodlie comforter for the heart, called manus Christi.

John VVhat is the propertie of milke?

Simeon Sethi.

Humfrey Simeon Sethi saith, that milke is of thre partes: whey, curdes, and creame. Whey is wholesome for to drinke in Summer, specially of cholerike persons, it cleanseth the body. Milke of fatte beastes doeth nourish more than the leane beastes, and the milke of yong beastes is better than of the olde. And the new milke is wholesomer than that the which hath stode in the aire, as Rasis saith. And also those beastes that are fed in drie pastures amongst hearbes, grasse and flowers, hauing conuenient water, their milke is very good. Milke in the beginning of Summer is very wholesome.

Rasis in. 3 alman,
Capit. 15.

some. In Winter it is unwholesome for fleumaticke persons, or them which haue corrupt and foule stomackes. For if the milke be cower, it doeth ingender the stone in the reines or bladder. Cowes milke is the thickest milke, and vnctious or full of butter. But the best milke that helpeth against consumptions, is womans milke: the next is goates milke, which goates milke rather nourisheth too much, if it be taken commonly. Sheepes milke is not very pleasant vnto the stomacke. And note this, that Milke is not wholesome to them which haue paines in the head or teeth. But the people that bee brought vp with milke, be faire coloured, and healthfull bodie.

Milke not
good for foule
stomackes.

Hip.in.li.de air.&
aqua.

Isaac sayeth, if honny and a little salte bee sodden in the milke, then it is very wholesome, and is not windie nor flegmaticke. If mintes, bourage leaues, rosemary flowers, honny suckles, and a little Sugar be layed in a bason, and covered with a faire linnen cloth, and milke the saide bason full through the cloth, and then let it stand all the night. This is pleasant to drinke in the morning vpon an empty stomacke, two houres before a

The Gouvernement

Salca dealimen. ny other meate, it cleanseth the rage of
hote burning choler: and thus I leaue off
milke.

John What is butter?

**The operatio
on of butter
and cheese.**

Humfrey Butter is hote and moist:
fresh butter is vled in many medicines.
New made butter meanly salted, is good
with breade, flesh and fish, it helpeth the
lungs, and purgeth the dryenesse of the
thzoate, and helpeth coughes most chief-
liest if it be mingled with hony or sugar.
It is good for yong children when their
teeth doth growe or ake. Butter milke if
you crumme newe white breade into it,
and suppe it off, there is no milke nou-
risheth so much, goates milke excepted.
Cheese if it be new it is indifferently well
commended, but hard salt cheese doth drie
the bodie, and engendereth the stone, as
Isaac and Auicene doe say, and manie o-
ther Doctours moze doe rather discom-
mend it than praise it. When as pottes
or stones bee broken, if hard cheese bee
steeped in water and made softe, and
grownd vppon a Painters stone, it will
ioyne the broken pottes or stones toge-
ther

**Isaac in 5. doc.
cap. 15.
Auicenn in secur,
capit. 138.**

of health.

75

ther againe . By this I gather , that
cheese will engender the stone befoze any
other meates. Therefore cheese shoulde
bee made in Summer when the creame
is not taken from the milke . And Bitto-
nie, Saxifrage, and Parcely chopped to-
gether , be wholesome for to be mingled
amongest the curdes . And thus I doe
conclude with Haliabas , that old cheese
is vnwholesome.

John What be egges?

Humfrey Galen sayeth in his booke
of Simples, that egges are no parte of
the fowles , but a portion of the thing
from whence it came. Simeon Sethi
writing of the diuersitie of egges saith
the first propertie is in their substaunce,
and the second is in their time , eyther
newe layed or olde. The third is in the
manner of their roasting, potching, or see-
ching. New laide egges of hennes pot-
ched and supped vpon an emptie sto-
macke , doeth cleanse the lungs and the
raines of the backe. Harde egges are
greately discommended , vnlesse it bee
to stoppe fluxes, but it were better for

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to see the egges hard in vineger, and then
vndoubtedly it will dye by the fire of the
belly. Fried egges be very hurtfull for
chollericke people, and them which haue
the stone. Duckes and geese egges bee
grose and noysome, but partrich, sea-
fants and hennes egges, ingentely good
blood.

John V What is the propertie of
wine?

Hipp.in 2. affor.

Ausro.in 6.colig.
Rafis in libra, 36.
cor. ca, 1.

Humsfrey Hipocrates saith of a cu-
stomable thing comineth lesse hurt, wher-
of I gather, that they that drinke wine
customably with measure, it doeth profit
them much, and maketh good digestion.
those people that vse to drinke wine sel-
dome times, be di. operated. White
wine if it be cleare, is wholesome to be
drunke before mea, for it pearseth
quickely to the blar: but and if it bee
drunke vpon a full stomacke, it will ra-
ther make opilation and stopping of the
meserates, because it doeth swiftly drue
foode downe, before nature hath of him-
selfe digested it. And the nature of the
white wine is of least warmenesse. The

second

second wine is pure Claret, of a cleare
 Iacinct or yellowe colour. This wine
 doeth greatly nourish and warme the bo-
 dy, and it is a wholesome Wine with
 meate, and is good for flegmatike folke,
 but very unwholesome for yong children,
 or them which haue hote liuers, or paines
 in their head, occasioned of hote vapours
 or smoakes, for it is like vnto fier, and
 flaxe. The third is blacke or deepe red
 wine, which is thicke, a stopper of the
 belly, a corrupter of the bloud, a bre-
 der of the stone, hurtfull vnto olde men,
 and profitable to few men, except they
 haue the fire.

And for the election of wine (saith
 Auicen) that Wine is best that is be-
 tweene new and olde, cleare, declining
 somewhat to red of good odour, neither
 sharpe nor sweet, but equall betweene
 two, for it hath vertue not onely to make
 humours temperate, warme, and moist,
 but also to expell euill matter, the which
 corrupted the stomacke and bloud. In
 the Summer it ought to be delayed with
 pure cleare water, as Aristotle saith
 in his Problemes. And note this, that
 in drie yeeres Wines are best and most

Auicen in 3.
 prim. a. doc. ca. 8.

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Galen in reg. acu.

The heat of
excesse in drinck-
ing.

wholesome, but in watery yeares, the grapes be corrupted, which wine doth bring to the body many euill diseases, as dropies, tympanes, fluxes, reumes, windes [and such like, as Galen saith. And thus to conclude of wyne, almightie God did ordaine it for the great comfort of mankind, to bee taken moderately, but to be drunken with excesse, it is a payson most venemous, it relaxeth the sinewes, bringeth palsey, falling sicknesse in cold persons, hate feuers, fransies, fighting, lecherie, and a consuming of the liuer, to cholerycke persons. And generally there is no credence to be giuen to drunkards, although they be mightie men. It maketh men like to monsters, with countinaunces, like vnto burning coales: It dishonoureth noble men, and beggereth poore men: and generally killeth as many as be slaine in cruell battelles, the more it is to be lamented.

Ioh. What is beere or ale?

Hum. Ale doth engendre grosse humors in the body, but if it be made of good barly mualt, and of wholsome water,

water, and verie well sodden, and stand
sue oꝝ sixe daies, vntill it be cleare. It is
verie wholesome, especially foꝝ hot cho-
lericke folkes, hauing hote burning fe-
uers. But if Ale bee very sweete and
not well sodden in the brewing, it bring-
eth inflammation of winde and chollet
into the belly: If it be very sower, it fret-
teth and nippteth the guts, and is euill
foꝝ the eyes. To them that be verie fleg-
maticke, ale is verie grosse, but to tem-
perat bodies it encreaseth bloud: It is
partely laxative, and prouoketh vyne.
Cleane brewed beere if it be not very
strong, brewed with good hops, clenseth
the body from corruption, and is very
wholsome foꝝ the liuer, it is an vsuall oꝝ
common drinke in most places of Eng-
land, which indeede is hurt and made
worse with many rotten hops, oꝝ hoppes
dried like dust which commeth from be-
yond the sea. But although there com-
meth manie good hoppes from thence,
yet it is knowne that the goodly stilles,
and fruitfull grounds of England, do
bring foꝝth to mans vse, as good hops
as groweth in any place of this world,
as by prooffe I know in many places of
the

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the countrey of Suffolke : Whereas they brew their beere with the hoppes that groweth vpon their owne grounds: And thus to conclude of ale and beere, they haue no such vertue nor goodnes as wyne hath, and the sur fetes which be taken of them, through drunkennes, be worse then the sur fetes taken of wyne. Knowe this, that to drinke ale or beere of an empty stomacke moderately hurteth not, but dooeth good. But if one be fasting, hungry, or empty, and drinke much wine, it will hurt the sinewes, and bringeth crampe, sharpe agues, and pallsies, as Auicen. Auerois and Rasis saie.

Auicen. 11. l. 1. c. 8.
tra. ii. capitu. 8.
Auerro in comen.
Rasis in 4. alm.
cap. 5.

Ioh. What is bread?

Hum. The best Bread is made of cleane sweete wheate which groweth in claie ground, and maketh but little branne when it is ground, light leauened, meanely salted, and the bread to be baked in an ouen not extremely hot, for burning of the bread, nor les then meane hot, for causing the bread to be heauie and rawe, the lighter the bread is, and the more full of holes, it is the wholsomer, as Auerrois and Rasis saith. And also bread

Auerrois in
quint. Col.

bread must neither be eaten new baked,
 nor verie stale or old, for the one causeth
 dyinesse, thurst, and smoking into the head,
 troubling the braines and eyes through
 the heate thereof: The other dyeth the
 body and bringeth melancholy humours,
 hurting memory. The best bread is that
 which is of a day olde, and the lounes or
 manchetts may neither be great nor little,
 but meane, for the fier in small lounes
 dyeth by the moistnes or vertue of the
 bread, and in great lounes it leaueth raw-
 nesse and grosnesse. Reade Galen in the
 properties of bread: Sodden bread,
 which be called sinnels or cracknelles,
 bee verie unwholsome, and hurteth many
 one: Rie bread is windy and hurtfull to
 manie, therefore it shoulde be well
 salted and baked with Annis seedes,
 and commonly crustes of bread be
 verie drie and burneth, they doe engen-
 der melancholy humours. Therefore in
 great mens houses the bread is
 chipped and largelpe pared and ordy-
 narily is made in brewelle, and losse
 for dogges, which will helpe to feede a
 great number of poore people, but that
 many be more affectionate to dogges
 then

Rafsin. 30.
 Alman cap. 3.

Galen. 1. ali-
 ment.
 Cap. 2.

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then men: Barly bread doth cleanse, coole
and make the body leane.

Ioh. What is rise?

Hum. There be many opinions in the
vertue thereof, but I shall stay my selfe
with the iudgement of Auicen: Rise saith
he, is hot and drie and hath vertue to stop
the belly, it doth nourish much, if it bee
sodden with milke, but it ought to be
steeped in water a whole night befoze: if
blanched Almondes be stamped and with
Rosewater streined into them, and sodden
with cowes milke, it is verie nutrimen-
tall.

Ioh. What be almondes?

Hum. The bitter Almondes be hotter
then the sweete Almondes. Drie Al-
mondes be hurtfull, the milke of moist
Almonds, wherein burning Steele is
quenched, stoppeth the flux: To eat al-
mondes befoze meate, p̄serueth against
drunkenes. Walnuts be wholsome when
they be new, to bee eaten after fish, for
they hinder engendring of fleugme.
Simcon Sethi saith they are hote in the
first, and drie in the second degree, not
wholsome befoze meate, Plinie speak-
ing of Metridatis the great king that
Pompus

Auic. in 1. cap.
300. 78.

Of walnuts.

Plin. in lib. 33.
cap. 8.

Pompilus, found of his owne hand writ-
ing, that two nuttes and two figges, and
twenty rewe leaues stamped together
with a little salt, and eaten fasting, both
defend a man both from poison and pesti-
lence that daie. Filberdes and hazle *Of filberdes.*
nuttes, be hard of digestion, ill befoze
meate, hurtfull to the head and lunges, if
they be rosted and eaten with a little pep-
per, they will helpe the running and di-
stillation of rumes. Chesnuttes if they *Of chesnuttes.*
bee rosted and eaten with a little hony fast-
ing, they helpe the cough, if they be eaten
raw, although they greatly nourrish the
bdy, yet they be hurtfull for the splene
and fill the belly full of winde. Nut- *Of nutmegs.*
megges be very good for colde persons,
comforteth the sight and memozy, as A-
uicen saith: but without doubt Nut- *Auicen, cap. de
nuce.*
megges doe combust or burne sanguine
men, and drie by their bloud: and thus
much haue I spoken shortly of the vertue
of nuttes.

Ioh. What be cloues, galangell, and
Pepper?

Hum. They be hote and drie, and
as Rasis saith: doe comfort colde sto- *Rasis in 2. 4. adu.*
mackes:

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*Ilacis paridie-
bus.*

Myactile

mackes : and make sweete breath, and is good in the meates of them that haue ill digestion. Blacke pepper is hotter then long pepper, and doth mightily warme the bodie, the grosser it is eaten with fish or frute, the better it prouoketh vrine, it is hot and drie, in the fourth degree, therefore they doe erre that saie pepper is hot in the mouth and colde in the stomacke. & Although pepper be good to them that vse it well, yet vnto artificiall women that haue more beastlines then beuty and cannot be content with their natural complexion, but would faine be fayre : they eate pepper, dried corne, and drinke vinegar, with such like baggage, to drie vp their bloud, and this is the verie cause that a great number though not all, fall into weakenes, Greene sicknesse, sinking breathes, and oftentimes sodaine death.

John. What is sweete Callamus odoratus?

Hum. An excellent sweete roote and profitable for men, if the poticaries keepe it not vntill it bee rotten, it is hote and drie in the beginning to the mides
of

of the second degree, it hath power to cleanse, to dry, to waste all winds within the body without hurt. Galen doth greatly commend the sauer of it. They that drinke of this roote sodden in wine, shall haue remedie of the white morpew, and recouer good colours. And this haue I proued, it helpeth crampes and sickenesse in the sinewes, being drunke in wyne, sodden with sage, it helpeth the spleene, the liuer and raines, and will cleanse the secret termes of women, and augmentech naturall seede.

Ioh. What is ginger?

Hum. It is hot in the third degree and moist in the end of the first if it be uncollered. White and not rotten it is berie good, most chiefly if it be conserued, and greene as Mesua saith: it maketh warme a colde stomacke, and consumeth windes, helpeth euill digestion, and maketh meate goe easely downe into the stomacke.

Auerrois. in. 5.
coll.

Ioh. What is Setwall?

Hum. Hot and drie in the second degree, and is good, if the pouder thereof be drunke, is most of effect against the pestilence, except Methridatum: It is good

Mesua in 4. distin,

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good against poison, winde chollericke, and colde passions of the heart, and doeth reſtaine vomites. The weight of eight graines doth ſuffice to be drunke in ale or wine vpon an empty ſtomacke.

John What is ſinamon?

Humf. Dioſcorides ſaieth there bee many kindes of ſinamon, but generally their vertue is this, to helpe dropsies, windes, or ſtopping of the liuer, and is hote and drie in the third degree.

John What is Caſſia Fiſtula, Seneca, and Rewbarb?

Humfrey Caſſia Fiſtula, if the cane be beauiſe, and the Caſſia within blacke and ſhining, that is good Caſſia, if this bee drawn newe out of the cane halfe an ounce or moze at one time, and mingled with ſuger, and eaten of a faſting ſtomacke in the morning it hath power to purge choller, to ſleanſe the raines of the backe it will fret and conſume the ſtone, it purgeth very eaſily, and is pleaſant in taking, and may bee taken of children, weake women, and ſicke men, in the time of their feuers, the acceſſe of their ſicties excepted. Reubarbe doeth purge yelow choler by himſelfe, two or thre drammes may

Rewbarbe:

may be taken oꝛ a little moze, so that there be a Dram of Spikenard oꝛ Sinamon put vnto it. In Summer to drinke it with whey, in Winter with white wine: but the cleane yellowe rubarbe sliced, and put into infusion al the night with whey, white wine, oꝛ endiue water, and steyne it in the moꝛning, doth greatly purge the blood and liuer: thꝛee oꝛ foure Drams with Spikenard a Dram oꝛ moze. Senny Alexandria, if it be sodden in the broath of a cocke oꝛ a henne, doeth purge the blood and melancholie, verie gentlie and comfoꝛt the heart. One ounce of the cleane small leaues of senny without cods oꝛ stalkes, halfe a quarter of one ounce of ginger, twelue cloues, finkle seede two Drammes, oꝛ else two Drams of Sinamon, tartar, halfe a Dram, beaten al together in powder: these do purge the head mightily to be taken befoꝛe supper, the weight of one Dram in a little white wine.

Ioh. I would bee glad to learne the vertue of Aloes.

Hum. There be two kinds of Aloes, one is named Succo trina, which is

Senny

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like a liuer, cleare, b2ittle, bitter, coloured betweene red and yellow, this is best for medicines. A little of this being tempered with Rose water, being put vnto the eies, helpeth the dropping and watery eyes. Also it is put in many excellent medicines laxative, as saffron, myrbe, aloes, mingled together. In the forme of pilles, is the most excellent medicine against the pestilence, as it is written in this booke following. Honie and aloes mingled together. doe take away the marks of stripes and also doth mundifie sores & blcers, it doeth cleanse the abundance of choler & fleugme from the stomacke. It is not good to be taken in Winter, for Auicen doeth forbid it, but in the spring time or harvest, the powder thereof. The weight of a french crown mingled with the water of honie or mead, and so drunke in the morning, it doth cleanse both choler and fleugme. There is another grosse aloes which is good for horse tempered with ale, and ministred aswell to other great beasts as horses, the weight of half an ounce: and thus much haue I sayd of aloes:
but

Auicen in li.
de sim.

Aloes caablin.

but if aloes be cleane washed, it is the
wholsomer, many vnwashed aloes wil
cause emerodes.

Ioh. Is the saffron that groweth in
England as good as that, that come from
the other side of the sea?

Hum. Our English hony, & saffron
is better than any that commeth from
any other strange or sozrein land. But
to thy question of saffron, it hath ver-
tue either in bread or pottage, to make
the heart glad, it warmeth the body, it
preserueth from dylkennes, drunke in
ale or wine prouoketh acts venerous,
induceth sleepe, purgeth baine. *Pillule Anfe.*
Myrr, aloes & saffron, make an excellent pill
against the pestilence, 2. peny weight
of saffron powder, rosted with the yolk
of an egge very hard, & the said yolke
beaten in powder, 12 graines drinke
in mornings is good against the pesti-
lence: saffron, planten, and iuozy sod-
den. The decoction drinke helpeth the
yellow iaundeys, it is dris in the first
degree, and hath vertue to restraine.

Ioh. We plaine men in the country
dwel farre from great cities, our wiues
and children be often sick, and at deaths

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doore, wee can not tell what shift to make wee haue no acquaintance with the apothecaries, cōmonly we send for aqua vitæ or malmesey whatsoeuer our diseases be, these be our common medicines, or else we send for a box of triacle: and when these medicins faile vs, we cause a great posset to be made, and drink vp the drink: thinkest thou these medicines to be good?

Hum. For lacke of medicine God helpeth the people oftentimes by miracle, or else a great number of men should perish. But because the almighty God hath couered the whole face of the earth with many precious simples, whereof rich compositions bee made, therefore bee neither so rude nor barbarous to thinke these medicines good that thou hast rehearsed, for all diseases, although not hurtfull to some: but because many doe receyue more mischiefe than medicine in counterfeite triacles, I shall rehearse vnto thee what Valerius Cordus and others doe write vpon the vertue of the precious triacle called Methridatum.

Ioh. I would be glad to heare of that
precious

precious triacle and his vertues.

Hum. This excellent triacle Methridatum is next in qualittie and vertue to Theriaca, and so differ but little, but onely Theriacha is a little hotter and stronger against venom of snakes, adders, and serpents. It helpeth all paines of the head of men or women if it be come of cold, most chiefly of melancholis and feare. It helpeth megrime, falling sicknes, and all paines of the forehead, dropping of eyes. It helpeth toothake, paines of the mouth, cheekes, if it be put in maner of a plaister, or else annoint the pained place. It helpeth paines of the throte called Squinancie, and also cough, appoplexia, and passion of the lunges, and manie grievous dolours and pains within the bodie, drunke with the decoction of the flowers of Pomgranats or Plantaine, it helpeth and stoppeth fluxes in the Illias and long guts winds or collicke. The extention or cramps be helped very much with this Methridatū, drunken with stilled waters, palsies, sickenneses in the midriffe, the liuer, reins and bladder be cleansed thereby

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it prouoketh the menstrual termes in womē, being drunk with posset ale. If Asop or Germander bee sodden in the said ale, it is excellent against the pestilence or poison, if it be drunke but a little quantitie thereof, according to the disease, strength or age of the person. It is very good against the stone, or for womē which haue a new disease peraccidents called the græne sickness, there is nothing better against the biting of a mad dogge, than to drinke of this, and to annoint the wound. If it be giuen in drinke to any sicke bodie a little befoze the accesse or coming of the olde fittes of quotidianes, tercians, or quartains, so that it be drunke with wine temperately warmed. This Mithridatum is a medicine of no small price; Democrates hath a goodly composition of it: an other excellent composition is of Cleopatre, as Galen writeth. An other, and the most excellent is the description of Andromachus, phisition vnto king Nero, but the chief father of this act, was king Mithridatus, the noble king of Ponthus, after whose name it is called.

Of the excellent triacle called Mithridatum,

Ioh. In

Ioh. Indeed this is an excellent medicine, but I pray thee where shall I buy it?

Hum. The blind (fellow Iohn) doo eate many a flie, and the plaine meaning man is oft deceyued. There is no trust in some of the Apothecaries, for although the usurpation of quid pro quo is tollerable, for their Succidanes, yet to abuse their simples or compounds, it is not onely theft to rob simple men, but also murther to kill the hurtlesse.

Ioh. Of late time we haue beene so afflicted with sundrie sickenneses and strange diseases, that in many places we could get no physitions to helpe vs, and when men be sodainly sicke, 200. miles from London, Cambridge, or Oxford, it is too late for the patient to sende for helpe, being infected with the pestilence. I pray thee tel me some good regiment for me & my family, if it please God that it may take place.

Hum. I shall be glad soasmuch as thou hast taken paines to heare me all this while, to teach thee a pretie regiment for the pestilence.

¶ +

Ioh. Read

The Government

Ioh. Reade it faire and softly, and I will take my pen and write it.

Hum. Certainly the occasion of this most feareful sicknesse commeth many waies, as the charge of the aire from a good vnto an euill qualitie, taking his venemous effect of the vital spirits which incontinent with all speede corrupteth the spirituall blood. And suddenly (as it were) an vnnmercifull fire, it quickly consumeth the whole bodie as uen vnto death, vnlesse the wholesome medicine doe pzeuent and come to the heart, before the pestilent humo2. And because it is a very strong sicknes, it is requisite to haue a strong curing medicine. For weake things will not pzeuail against so strong a matter. Therefore I pray you note these six sayings, as aire, diet, sleepe, or watch, quietnes, or trouble, and finally medicine. First, walk not in stinking mists, nor by corrupt marriish ground, nor in extreme hot weather, but in fair cleare aire vpon high ground in sweet fields or gardens, hauing fire in your chäber, with sweet perfumes of the smoke of Olibanum, or Beniamen Frankensence, being cold

Good aire.

cold weather. And in hote weather, roses, willow branches sprinkled with vinegar, & often shifting the chamber is wholsom, fleeing the South winds.

Secondly, diet, moderate eating meate of good digestion, as all that haue pure white flesh, both of beasts, and foules, good bread of wheate, partly leauened.

Eate no raw hearbs, purslein, Lettise, Pong lettise

pong Lettish, or sorrel, except with vinegar. Drinke of cleare thin wine, not

chaunged and vse often times vinegar with your meates, and mingle not fish

and flesh together in your stomacke, & to drinke a tisane of barly water, rose

water, & sorrell water, betwene meals is good, eight spoonfulls at once. Thirdly,

beware you sleepe not at noon, it bringeth many sicknesses, and giueth

place to the pestilence, and abateth memory. For as the marigold is opened

by the day, and closed by the night: euen so is man of nature disposed, al-

though through custome otherwise altered vnto great damage and hurt of

body. Eight hours sleepe suffiseth well to nature, but euerie complexion hath

his proper qualities, to sleepe vpon the

right

Pong lettise

Noone sleepe

Sleepe.

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Exercise.

Sirth.

De signis pesti-
lentialis.

right side is best, euill vpon the left,
and worse vpon the backe. Fourthly,
vse moderate exercise and laboz for the
evacuation of the excrements, as swift
going vp hilles, stretching forth armes
and legges, lifting weightes not be-
rie ponderous, so; by labour the first
and second digestion is made perfite,
and the bodie strengthened, and this
is a mightie defence agaynst the pesti-
lence, and many mo infirmities, where-
as through idlenesse be engendered all
diseases both of the soule and bodie,
whereof man is compounded & made.
Fifthly, aboue all earthly thinges,
sirth is most excellent, and the best
companion of life. putter away of all
diseases: the contrarie in plague time
bringeth on the pestilence, through
painesfull melancholie, which maketh
the body heavy & earthly. Company,
musick, honest gaming, or any other
vertuous exercise dooth helpe agaynst
heauinesse of mind. Sixtly, medicine,
the partie being chaunged in nature
and condition, trembling or burning,
vomiting with extreame paine in the
day, colde in the night, and strange
imagi-

imaginations, &c. Apt to sleepe, when
 these signes doe appeare, giue him me-
 dicine before ris- houres, or else it will
 be his death. Take therefore with all
 speed, sorrel, one handfull stamped with
 Reiw, Enulacampana, Dringe rindes,
 Citten seedes, the great thistle rootes,
 Geneyer berries, walnuts, cleane pro-
 ked, of each one ounce, stampe them
 all together, then take pure sharpe ve-
 neger, a quarter of a pynt, as much
 buglosse water, as much white wine,
 and temper your sayde receytes with
 theselicours. Then put in two ounce
 of pure Methridatum andromachi,
 which is an excellent triacle, and fine
 Drams weight of the powder of pure
 Bolearmein, mingle them all together
 in a verie close vessell, and giue the
 patient a spoonfull or more next his
 heart, and etsmies as much more, & let
 them that take this, not sleepe during
 twentie hours: or else take pure triacle
 and set it mingled in posset ale, made
 with white wine, wherein sorrel hath
 boyled a good draught, and let an ex-
 pert Chirurgion let the patient bleed
 vpon the middle veine called Mediana,

Methridatum
 Andromachi,

Mediana
 Basilica.

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of the heart beine: Basilica a good quantity according to the strength and age of the patient, except women with childe, and children. For the retaining the said blood, would all turne to venom and incurable poison: And note this, that blood bee lette vpon the same side that the soze doth appeare. If any appeare for many causes, and sleep not viij. houres after, and vse this most excellent pill oftentimes. Take pure aloesepatik, and myrr, well washed in cleane water, or rose water, of each 2. Drams, and one dram of the powder of saffron, mingled with a little sweete wine, & tempered in a very small vessel vpon the coles untill it be partlie thicke, or els incorporate altogether in a mortar, then roll them vp in small round pills, vse to swallow half a dram of these pills two times a weeke in the pestilence time a mornings, three hours before meate. An other medicine: for mentill gentian, setwell, of each one dram, spikenarde Drams 2. nasticks Drams 3. bole armin Drams 8. giue 2. Drams to the patient, or any that feare the plague in the water of Scabeas, or

Carduus

**Pillule pesti-
lenialia,
Russi.**

Cardus Benedictus. then drinke the
breath of a chicken, or pure wine to
ripe the soze, rost a great onion, take
out the core, put in triacle, and warme
apply it to the place, three or four times
renewed warme: and oyle Oliue, blacke
sope, softze leauen, lillie rotes, of each
like quantitie boyled together, ynt in
the inice of Kew, and make a plaister,
this will breake the said soze: Capons
grease, yolkes of eggs, swines grease,
barlie flour, linseede in powder, incor-
porated together. wil make a good hea-
ling playster. **Emplastrum diachilon.**
magnum descriptione filij Zacharia
both resolute and quench the hot
ulcer. But in the time of
the plague trust not
vntines.

FINIS.

The Epilogue.



Here I haue presented vnto thee (gentle reader) a simple *Gouernment of health*, beseeching thee most heartily for to accept it as an argument of my good will, as one vnfeynedly that greatly doe couet the good estate, and happie health of mankinde, which by dayly casualties, surfeits and age do decay, and fall into many grievous and painfull sicknesses. For which cause, although perhaps I cannot in all points answer to thy request, in this little Regiment: yet I shall desire thee to accept mee among the fellowship of the botchers, which do helpe to repaire things that fall into ruine or decay: Euen so bee the practitioners of phisicke, no makers of men, but when men doe decay through sickness, then the counsell of the Phisition, and the vertue of medicin is not to bee refused, but most louingly to bee embraced, as a chiefe friend in the time of aduersitie: if thou readest this little booke, and obserue it, I trust it will pay as
much

The Epilogue.

much as it doth promise. And because
I am a yong man, I would not presume
to take such a matter in hand, although
the wordes bee fewe, but did consiliate
and gather things together, which of
my selfe I haue practised, and also read
and noted in the workes of *Hippocrates*,
Galen, *Auicen*, *Plinic*, *Haliabas*, *Auen-*
zoer, *Rasis*, *Dioscorides*, *Leonhardus Fut-*
chius, *Conradus Gesnerus*, &c. And thus

I leaue thee to the companie of this
my little booke, wishing thee
health, and all them that
shall reade it.

William Bullein.